THE

BRITISH CRITIC,

For JUNE, 1805.

Τις ἠδὺ ἰατρὸς εὐμήχανος ἀνεκίρασε βραχεῖαν ἡδονὴν τῷ ἀλγεινῷ τῆς ἰάσεως. MAX. TYR.

Every ſkilful practitioner will take care to mix ſomething palatable, with the bitter draughts he is obliged to adminiſter.

ART. I. *An Abſtract of the whole Doctrine of the Chriſtian Religion; with Obſervations. By John Anaſtatius Freylinghauſen, Miniſter of St. Ulrich's Church, and Inſpector of the Public School, at Hall, in Germany. From a Manuſcript in* HER MAJESTY'S *Poſſeſſion.* Imperial 8vo. 216 pp. 12s. Cadell and Davies. Stereotype. 1804.

SO much hereſy and learned nonſenſe have been of late imported from Germany, under pretence of bringing the church of England acquainted with the ſpeculations of men peculiarly diſtinguiſhed for their progreſs in theological ſcience, that we are happy to announce to our readers the tranſlation of a German work, in which, though they will meet with no *diſcoveries* in religion, they will find old truths clearly ſtated and ſyſtematically arranged. Freylinghauſen belongs not to the ſchool of Eichhorn, or to any other ſchool in which paradox is preferred to truth. Novelty could be no recommendation of opinions to him, who ſeems to have "ſtood in the ways, and conſcientiouſly aſked for the old paths, where is the good way", that he and thoſe, who ſhould liſten to her inſtruction, might "find reſt for their ſouls".

We are not, therefore, ſurpriſed, that his abſtract of the Chriſtian ſyſtem ſhould ſtand "high in the good opinion of the GREATEST FEMALE PERSONAGE in this kingdom; or that, by her command, it ſhould have been tranſlated into Engliſh for the uſe of HER ILLUSTRIOUS DAUGHTERS";* for it contains much that is entitled to praiſe of the higheſt kind, and nothing that calls loudly for cenſure.

We are, however, partial, perhaps, to the divines of our own church, and therefore cannot fully agree with the editor, when he ſays that there is "*no* ſummary of this kind in the Engliſh language, compreſſed into ſo ſhort a compaſs, and arranged into ſo ſyſtematic and ſcientific a form as this ABSTRACT".† The ſmall work, entitled, *An Help for the right Underſtanding of the ſeveral Divine Laws and Covenants; in two parts; by the Rev. Dr. Edward Wells, late Rector of Coteſbach, in Leiceſterſhire*, &c. is compreſſed into as ſhort a compaſs, and certainly as ſyſtematically and ſcientifically arranged; but that admirable tract has been long out of print, and we really do not recollect another, in the Engliſh language, of the ſame deſcription. We are, therefore, of opinion, that the editor deſerves well of his countrymen for preſenting them with a work, which muſt be "highly ſerviceable, both as an elementary book for the religious inſtruction of the youth of both ſexes, and as a conciſe and comprehenſive view of the whole ſyſtem of Chriſtianity for perſons of a more mature age, who have not leiſure to go through any elaborate or voluminous treatiſes of theology".‡

We are, however, far from thinking the ſyſtem of Freylinghauſen free from error; though it certainly contains no error of great or fundamental importance, or ſuch as can endanger the ſalvation of thoſe by whom it is held "in ſimplicity and Godly ſincerity". We are acquainted with no human work, in which ſuch a number of minute doctrines are grouped into one ſyſtem, that does not contain ſome miſtakes, or is not defective in ſome of its parts; and it is no diſgrace to this ſound divine of the old ſchool, that he occaſionally diſplays the weakneſſes of other ſyſtem-builders.

The work is divided into two parts, of which the firſt treats of God and his operations with regard to men; and the ſecond, of man and his relation to God. The firſt part conſiſts of ſeven chapters, or, as they are called, ARTICLES; treating, firſt, of the eſſence, attributes, and preſence of God; ſecondly, of the creation; thirdly, of the angels; fourthly,

* Preface by the editor. † Ibid. ‡ Ibid.

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of divine Providence; fifthly, of election; ſixthly, of Chriſt, the Son of God and of man; and, ſeventhly, of the Holy Ghoſt. Each of theſe articles is ſubdivided into a great number of ſections, with a minuteneſs that has ſometimes the appearance of trifling, by multiplying technical terms, and attempting to make diſtinctions where there is in reality no difference. The author's faith, however, is every where orthodox, though he does not always employ the beſt arguments that might have been found in ſupport of it; and his piety ſeems uniformly fervent and rational. The book, indeed, can hardly be conſidered as a work of reaſoning, ſince, in every article of pure revelation, the author contents himſelf with ſtating in the text what he believes to be the truth, and referring at the bottom of the page to the texts of ſcripture by which that truth is ſubſtantiated. With reſpect to the Being and attributes of God, he purſues, of courſe, a different method.

"The exiſtence of a God is proved, from the light of reaſon and our own experience, in the following manner: ſince all things that exiſt muſt have a cauſe, the world alſo muſt be the effect of ſome ſuperior cauſe. Were this cauſe within the world, it would then exiſt from neceſſity, and be immutable; which not being the caſe, the cauſe muſt be without the world; and, in tracing it ever ſo high, we muſt at length reſt at a prime author, who, as the creation is ſo varied, beautiful, and wiſely ordered, muſt be *all powerful*, and of *infinite wiſdom*. Moreover, the world itſelf cannot be a prime cauſe, ſince it is changeable, and doth not exiſt from *neceſſity*: the ultimate cauſe, therefore, to which we muſt refer its exiſtence, cannot but be *immutable* and *neceſſary*. And this all-powerful, wiſe, immutable, and neceſſary being, the author or cauſe of all things, is what we call God". P. 2.

This ſeems to be a mere abſtract of Dr. Clarke's famous demonſtration of the Being and attributes of God;—a demonſtration by far too metaphyſical to be of general uſe, and of which ſome parts were incomprehenſible even to Biſhop Butler and other metaphyſicians of equal celebrity. The reader will find much more intelligible and ſatisfactory arguments for the Being and attributes of God, in *Bentley's Sermons at Boyle's Lecture*, or in *Paley's admirable* work on *Natural Theology*, reviewed in our twenty-ſecond volume; but while we expreſs our diſapprobation of this author's mode of reaſoning on this moſt important ſubject, it is proper to obſerve, that he has not, by his ſpeculations on *neceſſary exiſtence*, been led to adopt the heretical opinions of his maſter. The Catholic

doctrine of the Trinity is fairly ſtated in the following ſection, which we extract as a good ſpecimen of Freylinghauſen's method of teaching the truths of pure revelation.

"SECT. 16. *What is this only God, and how is he called?*

"He is called the Father, the Son, and the Holy Ghoſt; which, however, are not three Gods, but *three perſons* in one ſole divine Being. This doctrine is contained in, and evinced by the whole of the ſacred ſcriptures, both in the Old and the New Teſtament. In the *Old Teſtament* we have the following proofs of it: firſt, the ſummary account of the creation;* ſecondly, the angelic hymn of praiſes;† thirdly, the ſacerdotal bleſſing of Aaron and his ſons;‡ fourthly, the ſpeech of Moſes to the people of Iſrael;§ fifthly, the language *of* [reſpecting] our Saviour.‖ In the *New Teſtament*, we find the following arguments: firſt, the manifeſtation at the river Jordan;¶ ſecondly, the words of inſtitution of the holy baptiſm;** thirdly, the promiſe of Chriſt;†† fourthly, the ſpecifying of the three witneſſes in heaven which are one;‡‡ and, fifthly, the apoſtolical bleſſing.§§

"*Obſervation.* This doctrine is a *myſtery* beyond the reach of our underſtanding. Now, a *myſtery* is a revealed doctrine, which we cannot comprehend; our faith, therefore, in ſuch caſes, cannot be grounded upon the diſtinctneſs of our ideas, but muſt reſt upon the poſitive evidence of God himſelf in his holy word". P. 10.

The reader who ſhall caſt his eye to the bottom of the page, and then have recourſe to his Bible, will ſoon perceive that the author might eaſily have found texts fitter for his purpoſe than ſome of thoſe to which he refers, eſpecially in the Old Teſtament; but the doctrine which he has ſtated is truly Catholic, and, of courſe, in conformity with that of the church of England. There is not, indeed, in the whole of the firſt part of the *abſtract*, any thing which contradicts the doctrine of our church: there are ſome trifling diſtinctions, and a few raſh aſſertions; ſuch as, that "the ſeries of things, which we call the world, is the *beſt of* all poſſible worlds"; that the earth, after the diviſion of the dry land from the ſea, "*ſpontaneouſly* brought forth various plants and herbs"; that "much of the immenſe work of the ſix firſt days was the reſult of the *mere laws of motion*"; and that "when God works miracles by the means

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* Gen. i. 1, 3.—John i. 1. † Iſa. vi. 3.—John xii. 40, 41. ‡ Numb. vi. 24, 25, 26. § Deut. vi. 4. ‖ Iſa. viii. 18.—Heb. ii. 13. ¶ Matt. iii. 16, 17. ** Matt. xxviii. 19. †† John xiv. 16, 17. ‡‡ 1 John v. 7.* §§ 2 Cor. xiii. 13.—Rev. i. 4, 5.

* Freylinghauſen, perhaps, was unacquainted with the controverſy on this text, which has ſince been carried to ſo much greater extent. *Rev.*

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of angels, they are not, ſtrictly ſpeaking, miracles, but are only called ſo with regard to the common laws of nature".

Whether the preſent ſyſtem of things be the beſt of all poſſible worlds, is a queſtion which we can never anſwer. A pious man will naturally believe it to be *as good* as any other poſſible ſyſtem; but, for any thing that we know, there *may be* various poſſible ſyſtems equally good. As we underſtand the word *ſpontaneity*, the earth neither brings forth now, nor ever could have brought forth plants *ſpontaneouſly*. Whether any part of the ſix day's work of creation was the reſult of the mere *laws of motion*, is a queſtion which ſeems to have no meaning; becauſe theſe laws themſelves can be conceived as nothing elſe than the permanent volitions of the Deity; and the diſtinction between miracles wrought by the means of angels, and any other miracles whatever, is mere trifling. The powers of angels are derived from God, without whoſe permiſſion they could perform nothing; and therefore miracles wrought by the means of angels are to be attributed to God, as well as thoſe which are wrought without any ſuch inſtrumentality.

The ſecond part of this Abſtract, which is divided and ſubdivided like the firſt, conſiſts of twenty-ſeven articles, in which the author treats, 1. of the image of God; 2. of the fall of man; 3. of free-will; 4. of the call to ſalvation; 5. of the divine illumination; 6. of regeneration; 7. of juſtification; 8. of the ſpiritual or myſtical union with God; 9. of renovation or ſanctification; 10. of the holy ſcriptures; 11. of the law and the goſpel; 12. of the keys of heaven; 13. of baptiſm; 14. of the Lord's ſupper; 15. of repentance and converſion; 16. of faith; 17. of good works; 18. of the croſs; 19. of prayer; 20. of the Chriſtian church; 21. of the eccleſiaſtical orders; 22. of the civil magiſtrates; 23. of the domeſtic order; 24. of death; 25. of the reſurrection of the dead; 26. of the day of judgment, and of the end of the world; and, 27. of eternal life.

Of theſe articles and their ſubdiviſions, the ſame character may be given as of thoſe which conſtitute the firſt part of the work; they contain much that is excellent, ſome things that ſeem trifling, but nothing that is heretical; whilſt they ſucceed each other in the moſt luminous order. What the author ſays of the *image of God*, is extremely ſuperficial, and perhaps not always conſonant to ſcripture; but the following reflections on the *origin of ſin*, as they appear to us extremely juſt, we recommend to Mr. Overton, Sir Richard Hill, and the other leaders of the ſect of *true churchmen*.

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" We are to obſerve that it (ſin) by no means derives its origin from God, he being ſupremely good,* and having created all things good,† nor having ever tempted any one to ſin ;‡ but warns mankind againſt it,§ and abhors and puniſhes it.‖ When, therefore, he is ſaid, in the holy ſcripture, to harden the heart of man,¶ and to give him over to his ſinful luſts, and to a reprobate mind,** and the like, we are to underſtand thereby, that, from a juſt and merited judgment, he hath withdrawn his grace from ſuch men as had wantonly counteracted it by their wicked inclinations, and eſtranged themſelves from his will and ordinances, and hath abandoned them to their own deſires, and to the temptations of the world and the devil.†† But ſin, we are to obſerve, proceeds from the devil,‡‡ and through his ſeduction from our firſt parents, Eve and Adam,§§ from whom all men inherit their depraved nature; which, together with the continual temptations of the devil, is the perpetual cauſe of ſin.‖‖" P. 70, 71.

From the laſt ſentence of this extract it appears, that, in the opinion of Fr. all moral evil is derived from the fall of our firſt parents; and that, if they had not fallen, ſuch evil would never have been known in the world. This opinion is, indeed, very generally received; and it is certainly harmleſs when accompanied, as it is by Freylinghauſen, with the belief that God vouchſafes to *all* men grace ſufficient to counteract that " horrid corruption of their nature, which", he ſays, " they all inherit by their carnal birth" ; but it admits of ſome degree of doubt, with reſpect to particular points. The 14th verſe of the ſecond chapter of the firſt epiſtle to Timothy affords no ſupport whatever to the opinion which is now under conſideration; and it is known to every biblical ſcholar, that even Rom. v. 7. admits eaſily of an explanation conſiſtent with the belief, that under the firſt covenant, as well as under the ſecond, mankind were in a ſtate of moral diſcipline ; but no creature can be in ſuch a ſtate without being liable to ſin, as well as capable of improvement. Accordingly, as we have obſerved elſewhere,* Adam and Eve were guilty of a moral tranſgreſſion, when they diſobeyed their Maker by eating the forbidden fruit, though their nature muſt have been free from the imputed corruption, till it was infected by that deſperate deed. The ſubject is extremely difficult, and perhaps no two

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* Matt. xix. 17. † Gen. i. 21.—1 John ii. 16. ‡ James i. 13. § Gen. ii. 17. ‖ Pſalm v. 5, 6, 7. ¶ Exod. ix. 12.—Iſa. vi. 10. ** Rom. i. 28.—Acts vii. 42. †† 1 Kings xxii. 19, 23. ‡‡ Wiſd. ii. 24.—John viii. 44. §§ 1 Tim. ii. 14—Rom. v. 12. ‖‖ James i. 14, 15.—Mark vii. 21, 23.—Epheſ. ii. 2.

* Brit. Crit. vol. xxi. p. 596, &c.

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men, who are really capable of thinking, have thought of it in preciſely the ſame manner: but while the goodneſs of God on the one hand, and the capability of man on the other, to perform, through grace, the duties required of him, are admitted, this is of very little importance; ſince whatever we may have loſt by the fall of the firſt Adam, has been amply reſtored to us through the interpoſition of the ſecond. Hence it is, that we ſhall never diſpute about the effects of the fall on human nature, with ſuch as maintain with the preſent author,

"That God, through Jeſus Chriſt, will reſtore our loſt faculties, and deliver us from our natural incapacity; provided we do not wantonly counteract the operations of his grace, but earneſtly and diligently attend to them". P. 86.

And, that

"God doth call *all* men to ſalvation; he having ordained the ſalvation of all mankind, to which none can arrive by their own natural powers; and alſo becauſe Chriſt hath obtained this grace for all men". P. 90.

We recommend the following doctrine, concerning regeneration, to the ſtudy not only of Methodiſts, but likewiſe of ſuch preſbyterian and independent miniſters, as deem the ſacrament of baptiſm of ſo little importance that they refuſe to adminiſter it to infants who cannot be carried to church.

"*Regeneration* differs from *converſion* in perſons in whom it is wrought, in that the latter takes place only in adults, and requires a previous illumination by the word of God, which in children is impoſſible, their underſtandings not being arrived at a ſtate of maturity; ſo that it cannot be ſaid of an infant, that it is *converted* by baptiſm: whereas *regeneration* is wrought as well in children as in adults, both being thereby led to a faith in Chriſt. In children it is brought about in an incomprehenſible manner by *baptiſm*, which is the efficacious means of grace by which the Holy Ghoſt produces faith in them: but, in adults, regeneration is the effects of converſion and penitence, when the knowledge which, through illumination, any one hath acquired from the word of God, receives its full efficacy in him. Hence theſe expreſſions: *the man who is converted is alſo regenerated*; and the penitent *ſinner is alſo regenerated*". P. 98.

Our author's doctrine of juſtification is, on the whole, good, but not maſterly. That it differs widely from what is called the Calviniſtic doctrine, is apparent from the following anſwer to the queſtion—*Wherein conſiſts juſtification?*

"It conſiſts in God's granting to the truly penitent and faithful the pardon of their ſins, and abſolving them from puniſhment, for the ſake, and through the merits, of Jeſus Chriſt; in conſidering them as juſt and righteous, on account of his righteouſneſs; and thereby placing them in a ſtate of ſalvation". P. 104.

Having

Having proved that baptiſm, repentance, faith, and good works, are generally neceſſary to the ſalvation, or final juſtification of mankind; and having ſhown, by references to ſcripture, that the *uſual means* by which God produces faith in the mind, are, *the word of* the goſpel, which feeds and ſtrengthens it; and with children *baptiſm*, our author makes the following excellent obſervations on the caſes of virtuous heathens and unbaptiſed infants:

" The words *uſual means* are a limitation in favour of the reaſonable and virtuous Gentiles, and of the children who die in their innocence before they are baptiſed. Theſe we cannot condemn, ſince God may operate faith in them in an unuſual manner, and without the means above-mentioned; eſpecially as, with the latter, no perverſe reſiſtance hath yet taken place; and, with reſpect to the former, it is preſumed that they make a proper uſe of the light of nature, and practiſe the duties that are dictated by reaſon, and have it not in their power to be better enlightened by the word of God: for God has indeed confined *us*, but not himſelf, to the uſual means, and has ever reſerved to himſelf the power of doing infinitely more than we can either pray for or imagine." P. 159.

Let no reader haſtily ſuppoſe that there is any inconſiſtency between this doctrine and that of our church, when ſhe declares that " they are to be had accurſed who preſume to ſay that every man ſhall be ſaved *by* the law or ſect which he profeſſeth, ſo that he be diligent to frame his life according to that law, and the light of nature". The author, in his doctrine of *election*, of which, though it is ſtated in the firſt part of the work, we delayed till now to take any notice, teaches as plainly as the church herſelf, that " holy ſcripture doth not ſet out unto us only the name of Jeſus Chriſt, whereby men muſt be ſaved". He contends, likewiſe, that faith is abſolutely neceſſary to the ſalvation of thoſe who have the opportunity of becoming acquainted with the name of Chriſt, though he admits that numbers may be ſaved by that name, who, in this world, never heard of it.

" The Divine decree of election", ſays he, " conſiſts in this; that God hath, from all eternity, had a compaſſionate and tender love for *all* fallen men, and deſigned that they ſhould all be ſaved;* that in conſequence of this predilection he gave, in due time, his only Son, as a *propitiation for each of them*, and thereby reconciled *the world* unto himſelf;† that he moſt earneſtly calls men unto ſalvation, and furniſhes them with means and powers for that purpoſe;‡ and, that he hath eſtabliſhed a certain order in which he propoſes to ſerve man-

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* 1 Tim. ii. 3, 4.—Ezek. xviii. 23. 32. † John iii. 16.—2 Cor. v. 15, 18, 19—1 John ii. 2. ‡ Iſa. xlv. 22.—Rom. x. 18.

kind;

kind; but according to which none ſhall be ſaved except thoſe who believe in Chriſt, and perſevere in that faith unto the end. Theſe, as he *foreknew* them from eternity, ſo are they alſo *elected* through his infinite mercy".* P. 35, 36.

How much more Chriſtian is this doctrine than the horrible decree of Calvin, who ſays,

" Prædeſtinationem, qua Deus alios in ſpem vitæ adoptat, alios adjudicat æternæ morti, nemo, qui velit pius cenſeri, ſimpliciter negare audet: ſed eam multis cavillis involvunt, præſertim verò qui *præſcientiam faciunt ejus cauſam.* Ac nos quidem utramque in Deo ſtatuimus: ſed *præpoſterè dicimus alteram alteri ſubjici.*——Prædeſtinationem vocamus æternum Dei decretum, quo apud ſe conſtitutum habuit quid de unoquoque homine fieri vellet. Non enim pari conditione creantur omnes: ſed aliis *vita æterna, aliis damnatio æterna præordinatur*".†

The reader, we truſt, will be able, from the extracts which we have laid before him, to form ſome opinion of the merits of Freylinghauſen's *Abſtract* of the ſyſtem of Chriſtianity; and if that opinion be the ſame with our's, he will not long delay to obtain poſſeſſion of the book. From the almoſt total omiſſion of argument and criticiſm, it may indeed appear, on a haſty peruſal, to be a work from which no inſtruction can be derived; but this apparent defect may, perhaps, be perceived, on a ſecond peruſal, to conſtitute one of its greateſt excellencies. The author ſtates explicitly what he believes to be the doctrine of Chriſtianity; he refers in the margin to the various texts of ſcripture on which thoſe doctrines are built: by omitting all criticiſm and reaſoning, he compels his reader to exert his own induſtry, and exerciſe his own judgment; and thus, while he inſtructs the illiterate, who are neither critics nor reaſoners, he aids the ſtudent of theology in forming a ſyſtem for himſelf. On theſe accounts, we could wiſh that a leſs ſplendid, and therefore leſs expenſive, edition of the *Abſtract* were in circulation, that it might be purchaſed by the poor as well as by the rich; for certainly the poor ought to have the goſpel preached to them. In hopes that the editor will pay attention to this hint, we ſhall point out a few grammatical errors, which, as they obſcure the ſenſe, we truſt will be corrected in a ſecond edition, and we are of opinion, that, in preparing that edition for the preſs,‡ it might

* John iii. 16, 18, 36. † Inſtit. Lib. 3, Cap. 21, Sec. 5.

‡ We are aware that a ſtereotyped book may be conſidered as one perpetual edition: yet when any freſh number of copies are to be worked off, new plates may be introduced in particular parts, for the ſake of alterations which ſeem to be neceſſary. A cheaper paper might alſo be employed. At preſent, the price is enormous.

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be expedient to reviſe the twenty-firſt and twenty-ſecond articles of the ſecond part, and to compare them with Archdeacon Daubeny's *Guide to the Church*, or with the late Mr. Jones's *Eſſay* on the ſame ſubject. We do not think that the author's two articles on *the Chriſtian Church* and *the Eccleſiaſtical Order*, are erroneous; or that they do not contain what is ſufficient for the inſtruction of thoſe who are accuſtomed to trace conſequences from facts, or to draw concluſions from argument; but to theſe ſalutary exerciſes of reaſon nine tenths of mankind are not accuſtomed.

The moſt conſpicuous grammatical inaccuracies that have occurred to us are the following. In page 112, the author ſays, that the means of renovation are,

" Firſt, the word of God; and, ſecondly, the holy ſacraments, which, as they are adminiſtered by the preachers and ſervants of the word of God, are alſo, with reſpect to this benefit, to be conſidered as his inſtruments and aſſiſtants".

Here he expreſsly calls the *ſacraments* God's *inſtruments* and *aſſiſtants*, though it appears from the texts of ſcripture to which he refers, that he meant to ſay, that, with reſpect to the benefit of illumination, *the preachers* and *ſervants* of the word, are God's *inſtruments* and *aſſiſtants*. In page 130, he ſays, that the ceremonial law " contained the commandments of God relating to the Jewiſh worſhip, *and were* in force only till the coming of Chriſt": it ſhould certainly be either *which were* in force, or, *and was* in force, &c. In page 132, the moral law is ſaid to have a two-fold uſe in the amendment of men; firſt, *before converſion*; and, " ſecondly, *after converſion*, when this law becomes the rule and ſtandard of the *obedience and godly behaviour* of the faithful, *which they alſo make* uſe of in their daily penitence". In the original we cannot doubt but this ſentence will be found perfectly perſpicuous by the relative *which*, referring to *law*, as its antecedent; but Engliſh nouns having no flexion nor difference of termination to denote the gender, the tranſlator, by too ſtrict an adherence probably to the German, has made his author ſay that the faithful make uſe of their own obedience and godly behaviour in their daily penitence. By an error, we ſuppoſe of the preſs, it is ſaid, in the laſt page, that the faithful children of God " can renounce none of the enjoyments of this world *for* which they will not be indemnified *for* by far preferable gifts in the next".

Theſe inaccuracies are not many, nor of much importance; and we ſhould not, probably, have taken the trouble to point them out, had we not wiſhed to render as free from defects as poſſible, a work calculated to promote the beſt intereſts of mankind.

ART.

ART. II. *The Lives of the Scottiſh Poets: with preliminary Diſſertations on the literary Hiſtory of Scotland, and the early Scottiſh Drama. By David Irving, A.M.* 2 *Vols.* 8vo. 954 pp. 18s. Vernor and Hood. 1804.

THIS work is divided into two parts. Preliminary Diſſertations and Lives. The firſt of the Preliminary Diſſertations ſeems intended to give a ſummary of what has been done for the literary hiſtory of Scotland by the lateſt and beſt antiquaries and critics, whoſe opinions, Mr. Irving ſtates, in general, with brevity and candour; but ſeldom attempts to decide in conteſted points. He is therefore to be ranked rather among induſtrious compilers, than among thoſe who, by conſulting the remoteſt authorities, and examining MSS. are enabled not only to clear up obſcurities and rectify errors, but to preſent a work which has all the merit of original compoſition. His pages are indeed ſometimes crouded by references, but it is evident he has adopted them at ſecond-hand, and no man, with Nicholſon before him, can be at a loſs to exhibit a very impoſing parade of reſearch.

The early hiſtory of literature in Scotland, as attempted in this Diſſertation, is neceſſarily involved in much obſcurity, becauſe it is made to interfere with the previous queſtion of the origin of the nation, and conſequently brings on a repetition of all the diſputes which have ariſen from its being connected with, or miſtaken for, that of Ireland. But when we arrive at the æra of the reformation, which was the precurſor of all ſound learning, we accompany the author with more pleaſure, at leaſt in his review of Scottiſh literature, if not with all the ſatisfaction which might have been enjoyed, had he arranged his materials with more judgment, and beſtowed his encomiums in more equal portions. It appears irregular that a Scotchman, intent on elevating the literature of his country, ſhould diſmiſs Buchanan with the notice of only a dozen lines,* unleſs we include what we ſhould have rather expunged, a quotation from the *Vindiciæ Gallicæ*, in praiſe of his "republican enthuſiaſm". We find, alſo, in this place, a prolix note on Cebes' Table, which may fit any other work as well as the preſent; nor is this the only

* To make amends, however, Mr. Irving is preparing a ſeparate life of Buchanan, which is advertiſed at the end of this book. Perhaps the author was cautious not to foreſtall that publication.

inſtance

inſtance where Mr. Irving introduces diſcuſſions that have no relation to his immediate ſubject. In his details, likewiſe, we are too frequently invited to excurſions into the regions of poetry, which, although the ultimate object of his biography, ought to have no more than its juſt ſhare in a diſſertation which profeſſes to embrace the *general literature* of Scotland.

When we arrive at the union of the two crowns, in the perſon of King James I. (of England) we meet with a diſpute in which Mr. Irving appears to have collected all his force. This relates to the ſtate of Scottiſh literature from 1615 to 1715. Mr. Pinkerton had aſſerted, that "not one writer who does the leaſt credit to the nation flouriſhed during the century from 1615 to 1715, excepting Burnet, whoſe name would, indeed, honour the brighteſt period. In particular, no poet whoſe works merit preſervation aroſe". Mr. Irving, indignant at this mercileſs deduction from the reputation of his country, endeavours to aſcertain the literary pretenſions of his countrymen during that long interval, and in this attempt he appears to reſt more on his own induſtry than on the labours of his predeceſſors. But after an attentive peruſal of what he has advanced on the ſubject, we are afraid that Mr. Pinkerton's opinion cannot ſuffer much alteration, although its harſhneſs may be ſoftened by advancing a few exceptions. Mr. Irving has indeed given us a copious liſt of authors who lived within the period in queſtion, but they are, in general, ſo obſcure, and their productions ſo trifling, that we doubt whether their combined force will fill up any conſiderable part, not to ſpeak of the whole, of Mr. Pinkerton's vacant ſpace. In Engliſh poetry, he has collected the names of Alexander, Earl of Stirling, Sir Robert Aytoun, and Drummond of Hawthornden, but it is clear that in this he has miſtaken Mr. Pinkerton's meaning, who thought ſo highly of Drummond, as to promiſe a new edition of his works, as an *Engliſh* poet. In Latin poetry, Mr. Irving gives us Andrew Melvin, Dempſter, Andrew Ramſay, who was praiſed by *Lauder* and Borrichius, David Hume of Godſcroft, Dr. Alexander Roſs, Dr. Arthur Johnſtone, David Wedderburn, and the writers in the "Deliciæ Poetarum Scotorum". So much for poetry.

The other writers, who are to reſcue their country from the reproach of a barren century, are Bellenden, whoſe work "De Statu" was republiſhed by Dr. Parr, in 1797; Dr. Dempſter, probably the ſame before-mentioned, but whoſe fictions are here prepoſterouſly excuſed by a compariſon with authors of whoſe merits Mr. Irving ſeems wholly ignorant, with Le-

land,

land, Bale, Pitts, and even Biſhop Tanner. We have next the names of Cone, Seggat, and Seaton, of whoſe works not even the titles are known; of Crichton, Thompſon, Irvine, another Hume, author of "Apologia Baſilica", Rutherford, who wrote "Lex Rex", Wemyſs, Semple, Gordon of Leſmore, Sir Thomas Urquhart, a crazy writer, Sir George Mackenzie, and Sir Thomas Craig, lawyers, Robert Johnſon, Archbiſhop Spotſwood, and *Biſhop Burnet*, who is allowed by Pinkerton. On the Scotch mathematicians, Mr. Irving declines entering, but mentions the names of Napier, Anderſon, Craig, and Liddel. Of philoſophers, he ſelects Balfour, Duncan, Donaldſon, Baron, Chalmers, Roſs, (ridiculed in Hudibras) and Reid. His divines are Cameron, Baron, Forbes of Corſe, and two others of that name, Archbiſhop Leighton, Gordon, Turnbull, Boyd, Young, Strong, Stuart, Sharpe, Dickſon, Sam. Rutherford, (of whom, however, Mr. Irving himſelf ſeems aſhamed) Guild, Biſhop Cowper, Primroſe, and Craig.

Mr. Irving concludes his liſt with theſe words;

"From the obſervations which have thus been detailed, it will probably appear, that during the period under our preſent review, Scotland occupied a more honourable ſtation among the learned countries of Europe than ſome recent authors have been inclined to ſuppoſe. Of writers equal in genius to Shakſpeare, Milton, Bacon, and Newton, or equal in learning to Seldon, Gataker, and Cudworth, ſhe certainly could not boaſt, but her reputation was ſtill ſupported by a few individuals whoſe names will not, perhaps, be ſpeedily forgotten." P. 158.

Whether the names we have given above will be ſpeedily forgotten, we may ſafely leave to the determination of ſuch readers as happen to have met with them in their reſearches. It is certain that a great majority of them have long ſince been conſigned to oblivion, and any particulars concerning them can with great difficulty be recovered, even in the country which gave them birth. We have, however, already hinted, that Mr. Irving has, in ſome reſpects, miſunderſtood the queſtion at iſſue. If he merely contends that during the ſeventeenth century, Scotland "occupied an honourable ſtation among the learned countries of Europe", this may be conceded, for ſuch a ſtation may be occupied by men who do not write, and perhaps in every nation ſome eminent ſcholars are to be found, who never were writers; but Mr. Pinkerton contends for writers; he aſks, where are your Scottiſh poets, your Scottiſh hiſtorians, your Scottiſh divines, or philoſophers? and Mr. Irving accepts the challenge, by giving a liſt of men, the

greater

greater part of whoſe works it is impoſſible to recover from oblivion; or which, if diſcovered at all, are found to have been written by men expatriated within the walls of foreign colleges, and in the *Latin* language; and of whoſe perſonal hiſtory our ſcanty notices muſt be taken from foreign authors. With reſpect to the "Deliciæ poetarum Scotorum", on which Mr. Irving ſeems diſpoſed to lay a particular ſtreſs, as he has given a copious catalogue of the writers, (which we have not thought it neceſſary to copy) it muſt be obſerved, that this is a collection of ſmall pieces in *Latin*, the merit of which can ſurely contribute nothing to the body of *Scotch* poetry; nor would he have gained more than an acceſſion of minor poets, had they been in Scotch or Engliſh. What ſhould we think of an Engliſh critic, who, when preſſed for a liſt of the Engliſh poets of the 18th century, would give us only the "Muſæ Etonenſes", or, "Dodſley's Collection"? Upon the whole, therefore, we are inclined to think, that without detracting from the learning of Scotland during the period in queſtion (a period, by the way, of repeated revolutionary ſhocks, both in church and ſtate) there are but few exiſting proofs to counteract the harſhneſs of Mr. Pinkerton's aſſertion. It is, perhaps, of leſs conſequence to remark, that the paſſage we have quoted in Mr. Irving's words, affords no remarkable proof of his acquaintance with Engliſh literary hiſtory. With a little more knowledge of that ſubject, he would not have confined his compariſon to Selden, Gataker, and Cudworth, nor have placed Bacon between Milton and Newton.

In reviewing later times, we are ſenſible that Scotland has occupied a very high ſtation among the learned nations; but the names of Hume, Robertſon, &c. and thoſe other illuſtrious characters, who have been the proud ornaments of the 18th century, are too well known, and too often repeated, to require any notice here; and Mr. Irving's chief object being poetry, he has paſſed over them with curſory attention. He has, however, panegyrized Arbuthnot, Thomſon, Mallet, Beattie, and ſome others, who are never ranked among *Scotch* poets; and of this he ſeems aware, as he has not given their lives.

In his ſecond preliminary Diſſertation, on the early Scottiſh drama, we find very little that is new: the early hiſtory, indeed, of the *Engliſh* drama, is ſufficiently barren, and ſo barbarous and unintereſting, and ſo little honourable to ſenſe or taſte, that every inquirer haſtens to the days of Shakſpeare, in which he can enjoy the repoſe of calm admiration.

Theſe Diſſertations occupy half of the firſt volume; and the Lives the remainder of the work. Beſides brief notices

of

of a great many minor poets, we have regular lives of Lermont,* Barbour, Winton, King James I. (of Scotland) Henry the Minſtrel, Henryſon, Dunbar, Douglas, Lindſay, Bellenden, Maitland, Scot, Arbuthnot, Montgomery, King James VI. Ramſay, Roſs, Geddes, Fergusſon, and Burns. We ſhould have gladly taken a ſpecimen from ſome of theſe, if we had not found it difficult to make any extract, which was not already an extract; ſo copiouſly has Mr. Irving borrowed from his predeceſſors and his contemporaries. This l ſt, our readers may obſerve, is ſhort, and ſome names occur in it of authors who are little known in this country; and whoſe works, although they may be occaſionally conſulted and illuſtrated, as ſome lately have been, by antiquaries of taſte and jud ment, as explanatory of ancient manners, can never be rendered popular. For what purpoſe Dr. Geddes has been introdu ed, unleſs to fill near ſixty pages with an abridgment of Mr. Good's life, we know not. He can add little to the poetical reputation of any country, ſtill leſs can he deſerve to be placed before Fergusſon and Burns.

ART. III. *Obſervations on Cancer, connected with Hiſtories of the Diſeaſe. By Everard Home, Eſq. F.R.S. Surgeon to St. George's Hoſpital.* 8vo. 248 pp. G. and W. Nicoll. 1805.

THIS work is dedicated to Dr. Denman, who has endeavoured to excite ſurgeons to inveſtigate fully the nature of cancer, with the humane expectation of diſcovering a more ſucceſsful mode of treating thoſe afflicted with this dreadful diſeaſe.

The author has narrated a conſiderable number of caſes which came under his own care, and enriched his work with others, which occurred to his brother-in-law, the celebrated John Hunter. They poſſeſs internal marks of truth; and are the reverſe of thoſe ſo frequently publiſhed by empirics and em-

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* It ſhould be obſerved, that Thomas Lermont, or Learmont, is no other than Thomas of Erceldoun, whoſe title to the name of Learmont, attributed to him by many writers, is properly doubted by Mr. W. Scott, in his late edition of his Sir Triſtrem. See p. v. of his introduction; ſee alſo our review of his edition, April, 1805, p. 361. Some account of the romance of Sir Triſtrem, and of the Auchinleck MS. in which it is preſerved, is given by Mr. Irving.

pirical

pirical regulars, where all are miraculouſly cured; for many of the caſes here related terminated moſt unhappily. In ſome, the cauſe of the cancer is aſſigned; in all, the ſymptoms and progreſs of the malady are faithfully delineated; and where the diſeaſe had a fatal termination, an account is given of the appearance and ſtructure of the morbid parts.

From the facts which are recorded, ſeveral important conſequences are deduced. In two inſtances, the diſeaſe was clearly traced to external violence; which proves that cancer is "local in its origin". The contamination of other parts, ſpreads not only by means of the abſorbents, but when the diſeaſe approaches the ſkin, ſmall tumours of the ſame nature are produced in it, "by a mode of contamination with which we are at preſent unacquainted". The next point aſcertained is, "that cancer is not a diſeaſe which immediately takes place in a healthy part of the body: but one for the production of which it is neceſſary that the part ſhould have undergone ſome previous change, connected with diſeaſe".

Hence, when a bruiſe was the cauſe of the diſtemper, the inflammation ſucceeding the accident firſt ſubſided, and the injured part recovered, only a ſmall pimple, or ſlight ſwelling, remaining; which, however, afterwards degenerated into a virulent cancer.

"This opinion becomes very materially ſtrengthened by the innumerable inſtances of a pimple, ſmall tumour, or wart upon the noſe, cheek, or prepuce, remaining for ten, fifteen, twenty, or thirty years, without producing the ſmalleſt inconvenience; but at the age of ſixty or ſeventy, upon being cut in ſhaving, bruiſed by any accidental violence, or otherwiſe injured, taking a cancerous diſpoſition.

"All the caſes of induration of the gland of the breaſt, or of indolent tumours in it, which have continued for years, without producing any ſymptoms; and after being irritated by accidental violence, have aſſumed a new diſpoſition, and become cancerous, admit of the ſame explanation".

The opinion that even thoſe ſwellings which are not originally of a cancerous nature, may ultimately become ſo, induces the author to urge ſtrongly the employment of the moſt efficient means for their reduction. Thoſe he has found moſt ſucceſsful are, bleeding with leeches at ſhort intervals; the external uſe of equal parts of ſpirits of wine, camphorated ſpirit, and one eighth of Goulard's extract of lead; mercurial ointment of different degrees of ſtrength, with or without camphor; and poultices in which hemlock is a principal ingredient. By theſe remedies, many ſwellings in the breaſt are diſcuſſed; but a ſtrong caution is given not to perſiſt in theſe, or in any other diſcutient plans too long, leſt the opportunity

tunity of getting entirely rid of the diſeaſe by an operation ſhould be loſt.

Mr. Home is an advocate for the early removal of tumours in the breaſt; and in this he ſeems, in ſome degree, at variance with Mr. Pearſon. The latter gentleman diſapproves of the attempt to remove an incipient ſchirrus, becauſe the morbid alteration may be very extenſive, and yet ſcarcely obvious to the ſenſes of the operator.

Mr. Home conſiders the diſeaſe as beginning in a central point, from which it diverges: and thinks that if it is not removed, that the circumference of the diſeaſe may ſoon extend beyond the ſurgeon's reach. Mr. Pearſon, on the other hand, conjectures, that the diſeaſe originates in many parts of the gland: and that nothing is gained by removing the part which is firſt affected. He thinks it better to wait till all thoſe portions of the gland affected with diſeaſe, are well marked; and then to remove the whole very extenſively. We entertain a high reſpect for the learning and ingenuity of Mr. Pearſon, but we cannot help ſuſpecting, that the novelty and ſubtle refinement of this notion has tempted him to adopt it. Mr. Home's is more conſonant to that of the beſt authors, as well as of the moſt experienced practitioners. He has great doubts of the ſucceſs of an operation in any caſe where the diſeaſe has acquired the power of contamination; and when it is done too late, he is convinced that it accelerates the fatal progreſs of the malady.

The author is likewiſe of opinion, that neither ſcrofulous tumours, nor hydatids, can always be diſtinguiſhed from ſchirrus. Such tumours have ſometimes been removed with the belief of their being of a ſchirrus nature, by the moſt experienced ſurgeons. But the miſtake ought to occaſion no regret, for a ſpeedy and permanent cure uſually follows: whereas Mr. H. thinks, that if the operation had not been performed, the diſeaſe might have changed to a cancer.

The tranſmutation of diſeaſes was a common notion among the older writers; but it has been conteſted by ſome of the moſt philoſophical modern ſurgeons. We obſerve in ſcrofulous habits, that ulcers, though produced by other diſeaſes, or by wounds, or bruiſes, frequently change their nature, and acquire the ſcrofulous diſpoſition. But we have ſome doubts of a ſcrofulous tumour being ever converted into a cancer. None of the caſes here related, nor any fact we are acquainted with, decidedly prove this. As ſcrofula is a diſeaſe which pervades the whole conſtitution, this accounts

for the former mutation; but the locality of cancer renders the ſecond improbable.

The fungus hæmatodes of Mr. Hey is believed by Mr. Home to be a cancer. In proof of which, he narrates a caſe of a ſchirrus breaſt, in which the diſeaſe had extended to the pectoral muſcle; and a fungus of this kind ſhot up from the diſtempered muſcle, and proved fatal.

In dwelling upon the various ſpecies of this ſhocking diſeaſe, nothing of an agreeable nature can be expected. However, ſeveral very fortunate caſes are deſcribed where cancerous tumours in the tongue were moſt ſucceſsfully removed by the double ligature. The pain of the operation was much leſs than was expected; and a conſiderable reproduction of the loſt ſubſtance took place afterwards.

The facts and opinions contained in this work undoubtedly form a valuable addition to our knowledge of cancer. The ſpeculative ſurgeon will be curious to compare it with the eſſays lately publiſhed by Meſſrs. Pearſon and Abernethy. They will thus obſerve three eminent men ſtruggling with the difficulties of a moſt momentous ſubject, and ſtriving to overcome them.

ART. IV. *Tranſactions of the Royal Society of Edinburgh. Vol. V. Part II.* 4to. 184 pp. 1802.

THIS publication of the Royal Society of Edinburgh contains ſeven papers; viz. from the ſixth to the twelfth. We ſhall endeavour to give a brief account of their contents in the following pages.

VI. *Remarks on a mixed Species of Evidence in Matters of Hiſtory: with an Examination of a new hiſtorical Hypotheſis in the Memoirs pour la Vie de Petrarque, by the Abbè de Sade. By Alexander Fraſer Tytler, Eſq. F.R.S. Edin.*

The conviction which ariſes from the evidence of authentic hiſtorical documents, may be almoſt conſidered as a demonſtration in matters of hiſtory; but, beſides this moſt dignified ſpecies of hiſtory, there is another ſort of circumſtantial evidence, which ariſes from a careful interpretation, compariſon and diſcuſſion of relations or paſſages of authors which are in themſelves doubtful, and even contradictory.

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This latter ſpecies of evidence is, with reſpect to its power of conviction, inferior to the former, yet, in many caſes, it is the only method we have for aſcertaining, or inveſtigating, the nature of certain important facts. Much ſkill and patience is required on the part of the hiſtorian, in order to collect, to compare, and to appreciate the value of the different accounts whence this ſecondary ſort of evidence may be derived. The method of obtaining this evidence, reduced to a ſort of ſyſtem, and then applied to the elucidation of certain facts in the life of the celebrated Petrarch, forms the ſubject of the preſent paper. As a foundation of the ſyſtem, this author, in the firſt place, ſtates the following ſeven rules.

" I. Where a doubtful fact is to be aſcertained, by bringing together, comparing and weighing the ſenſe of various paſſages of an author's writings, the conſtruction put on *ambiguous* expreſſions ought to be ſuch as is conſonant with the ſenſe of thoſe paſſages or expreſſions, which, on the ſame ſubject, are *plain* and *unambiguous*.

" II. Where a perſon's *character* and *manner of thinking, feeling*, or *acting*, are clear, from the general tenor of his life and writings, no interpretation ought to be given to doubtful paſſages of thoſe writings, which contradicts, or is inconſiſtent with, ſuch *character, ſentiments*, and *conduct*.

" III. Where many paſſages concur to eſtabliſh the belief of the diſputed fact, a ſingle paſſage, though apparently contradictory to that ſuppoſition, muſt not be allowed weight, if it is poſſible to give it an explanation conſiſtent with that opinion which is better ſupported.

" IV. In ſuch a caſe, where many paſſages concur to eſtabliſh the belief of a certain fact, and there appear one or two paſſages in apparent contradiction to that belief, there is room to ſuſpect either an *error of tranſcription or typography*; or, if ſuch ſuppoſition is excluded, *interpolation or fabrication*.

" V. In the ſuppoſition of interpolation or fabrication, there muſt of neceſſity be included a cogent and adequate *motive*; and therefore, where ſuch motive is utterly wanting, the ſuppoſition is not to be indulged.

" VI. Where this motive is apparent, the preſumption of *falſehood* is in proportion to the ſtrength of the motive, the facility of executing the deception, and the weight of the oppoſing evidence.

" VII. Where a paſſage is ſuſpected of interpolation or fabrication, it is moſt material to attend to the ſenſe of the *context*, or what immediately precedes and follows the paſſage in diſpute; as its *conſonancy* or *diſſonancy* is ſtrong matter of corroboration." P. 121.

Previouſly to the application of thoſe rules, this author mentions, that the life of Francis Petrarch, written by diverſe diſtinguiſhed authors, was laſtly drawn by the able pen of the Abbè de Sade, in three large quarto volumes. But in this laſt-mentioned publication, the characters both of Petrarch,

and of Laura, the grand object of Petrarch's affection, are not repreſented in ſo honourable a light as they are by preceding biographers.

Now it is for the vindication of thoſe characters, or for the elucidation of the various hiſtorical documents, which relate to thoſe perſonages, that this author applies the above-mentioned rules. In this application, he diſplays much ſkill and erudition; he tranſcribes various paſſages from the works of Petrarch, as well as of other authors, and employs a conſiderable number of pages in the examination of thoſe authorities.

VII. *Deſcription of an extra-uterine Fœtus. By Mr. Thomas Blizzard, F.R.S. Edin. &c.*

A woman of twenty-eight years of age, about ſix weeks after a miſcarriage, was ſeized with a violent pain in the lower part of the abdomen, which, in a few hour's time, was followed by her death.

On opening the body,

"It appeared, that an extra-uterine geſtation had taken place; that the proceſs was going on in the Fallopian tube, the embryo having reſted there inſtead of paſſing to the cavity of the uterus; that the tube had enlarged to the capable extent, and then had burſt. The fimbriated extremity of this tube was open as uſual, and its cavity nearly of the natural ſize, perhaps a little enlarged. It poſſeſſed alſo the tortuous form, as is common, till it began to expand to form the pouch. The tube was of its natural ſize alſo, in that half towards the uterus, and was alſo pervious; for, quickſilver was introduced by the tube near the uterus, towards the pouch, which paſſed readily, and inſinuated itſelf between the pouch and its contents." P. 190.

Two plates are annexed to this paper, the firſt of which ſhows the uterus and its appendages, with the enlargement in the Fallopian tube, having a burſt open in its middle. The ſecond plate exhibits the enlargement of the Fallopian tube, with the appearance of its contents; and the ovarium of the ſame ſide, with a large corpus luteum.

VIII. *Meteorological Abſtract for the Year* 1797, 1798, *and* 1799. *Communicated by John Playfair, F.R.S. Edin. &c.*

"In order," this author ſays, "to repreſent more accurately the progreſs of the ſeaſons, every month is here divided into three parts, and the ſtate of the barometer and thermometer is given for each of theſe diviſions.

"In the tables, therefore, that follow, the firſt column contains the greateſt height of the barometer for each of the above diviſions; the ſecond the leaſt; the third the mean; and the fourth the temperature

ture of the air in the room where the barometer is kept; the fifth and ſixth columns ſhew the greateſt height of the thermometer in the air that was obſerved during the ten days to which the numbers refer; the next three give the mean heights as obſerved at three different times every day, viz. at 8 in the morning, ten in the evening, and, as nearly as can be judged, when the day is warmeſt, that is, ſome time between mid day and 3 in the afternoon. The mean of all theſe three is taken for the mean temperature of the day, which being computed for each day, the mean of all theſe mean temperatures is ſet down as the medium temperature of the air, for every one of the thirty-ſix diviſions of the year. The mean of the three diviſions of every month is given in the next column, under the title of the mean temperature of the month." P. 193.

From this abſtract it appears, that the mean temperature, and the quantity of rain, for each of the three years, were as follows:

Years.	Mean temperature.	Rain in inches.
1797	48°,04	25,360
1798	49°,28	23,855
1799	46°,13	25,874

IX. *A new and univerſal Solution of Kepler's Problem. By James Ivory, Eſq.*

After his grand diſcovery of the laws which regulate the movements of the planets, Kepler propoſed a problem of the following nature, viz. to draw a ſtraight line from a point taken ſomewhere in the diameter of a ſemicircle, to another point in the circumference thereof, ſo that the whole ſemicircle may be in a given ratio to the area contained between the above-mentioned ſtraight line, that part of the diameter which ſtands between the firſt of the above-mentioned points and the circumference, and that portion of the circumference which ſtands between thoſe lines.

Such is the problem; but with reſpect to the ſolution which forms the ſubject of the preſent paper, we muſt refer our readers to the paper itſelf; it being not practicable to give a diſtinct idea of it in a few words, eſpecially without the aid of the neceſſary diagrams.

X. *Deſcription of ſome Improvements in the Arms and Accoutrements of Light Cavalry, propoſed by the Earl of Ancram, Colonel of the Mid-Lothian Regiment of Fencible Cavalry, to his Excellency Marquis Cornwallis, Lord Lieutenant of Ireland, &c. &c.*

In this ſhort paper the Earl of Ancram principally deſcribes, and recommends to the attention of the Marquis Cornwallis, a carabine

carabine ſomewhat different from thoſe which are uſed by the light dragoons. The advantages this carabine poſſeſſes over thoſe of the common ſort, are its ſuperior ſtrength, its being lighter by about two pounds, and ſhorter by about ſeven inches, at the ſame time that it carries full as far as the other. It alſo primes itſelf.

Beſides the above-mentioned inſtrument, this paper deſcribes other improvements of leſs note, relative to the ſaddle, the dreſs, and other articles belonging to the accoutrements of a dragoon ſoldier.

A plate, exhibiting a delineation of the above-mentioned carabine, with its bayonet, &c. is annexed to this paper.

XI. *A new Method of expreſſing the Coefficients of the Developement of the Algebraic Formula* $(a^2 + b^2 - 2ab \cos \varphi)^n$, *by Means of the Perimeters of two Ellipſes, when n denotes the Half of any Odd Number; together with an Appendix, containing the Inveſtigation of a Formula for the Rectification of any Arch of an Ellipſe. By Mr. William Wallace, Aſſiſtant Teacher of the Mathematics in the Academy of Perth.*

"In calculating", this author ſays, "the effect of the mutual action of two planets upon each other, it has been found neceſſary to develope the algebraic formula $(a^2 + b^2 - 2ab \cos \varphi)^n$ into a ſeries of this form, $A + B \cos \varphi + C \cos 2\varphi + D \cos 3\varphi +$ &c. Here a and b denote the diſtances of the planets from the ſun; φ denotes the angle of commutation; and the values of n, more immediately the ſubject of conſideration, are $-\frac{3}{2}$, and $-\frac{5}{2}$.

The determination of the coefficients A, B, C, &c. in theſe caſes, appears to have been conſidered as a matter of difficulty by the mathematicians who firſt applied to the ſolution of the problem; for they found, that although it was only neceſſary to compute the firſt two coefficients A and B, the reſt being eaſily derived from them, yet it did not appear that they could be expreſſed in finite terms, nor even by means of circular arches, or by logarithms. Recourſe was therefore had to other methods, and chiefly to the method of infinite ſeries; but as the ſeries which moſt readily occurred to them, converged in ſome caſes ſo ſlowly as to be in a manner uſeleſs, no ſmall degree of analytical addreſs has been found neceſſary, either to render it more convergent, or to find the ſum of a competent number of its terms, with a moderate degree of labour.

"But in conſidering the ſubject, it has occurred to me, that although we cannot expreſs the values of the coefficients in finite algebraic terms, nor even by means of circular arches, or by logarithms, yet when n is the half of an odd number, either poſitive or negative, we may always expreſs them by means of the proportion which the perimeters, or ſemi-perimeters, of two ellipſes bear to thoſe of their circumſcribing circles. The problem may therefore be reduced to the rectification of the circle and ellipſe, and mathematicians know that

that ſuch reduction is conſidered as the next degree of reſolution, in point of ſimplicity, to our being able to effect the ſolution by means of circular arches, or by logarithms only." P. 253.

This author then proceeds to ſhow the inveſtigation of the method, which is very operoſe.

The inveſtigation of the formula for the rectification of any arch of an ellipſe, is given by way of Appendix, which is longer than the preceding part of the paper. With reſpect to the contents of this Appendix, we muſt unavoidably refer our readers to the paper itſelf.

XII. *Chemical Analyſis of an uncommon Species of Zeolite. By Robert Kennedy, M.D. F.R.S. Edin. &c.*

The Zeolite, which forms the ſubject of the preſent paper, was found encloſed in a maſs of prehnite, in the baſaltic rock upon which the caſtle of Edinburgh is built. It poſſeſſes ſome of the characteriſtic properties common to other ſtones of the ſame claſs, but differs in other reſpects. Its colour in ſome parts is nearly white: in others greyiſh white. Though its fibres appear to be the effect of cryſtallization, yet this author could not diſcover a perfectly regular and determinate form in any of them. The ſmall ſpiculæ, or fibres of this ſtone, are tranſparent and colourleſs, with a conſiderable degree of luſtre. The unbroken parts of the ſtone poſſeſs leſs luſtre and leſs tranſparency. The ſpecific gravity of different ſpecimens of it, at the temperature of 60°, was found to vary from 2,643 to 2,740.

Either friction or heat render this ſtone luminous in a dark place. The light which it gives by ſlight friction is fully equal to that which is given by two quartz pebbles when ſtruck againſt each other.

After the deſcription of the external characters or properties of this mineral, the principal of which we have abundantly mentioned, this author relates the experiments which he made for the analyzation of the ſame, the reſult of which ſhows that 100 parts of this Zeolite contain,

Silex	51.5
Lime	32.
Argil	0.5
Oxyd of iron	0.5
Soda, about	8.5
Carbonic acid, and other volatile matter	5.
	98.

with ſome traces of magneſia and muriatic acid.

ART.

ART. V. *An Enquiry into the real Difference between actual Money, conſiſting of Gold and Silver, and Paper Money of various Deſcriptions. Alſo an Examination into the Conſtitution of Banks, and the Impoſſibility of their combining the two Characters of Bank and Exchequer. By Magens Dorrien Magens, Eſq.* 8vo. 68 pp. 2s. 6d. Aſperne. 1804.

WE regard this tract as a collection of ſtrictures on Mr. Thornton's work on paper credit, although Mr. Magens no where announces it as ſuch; giving it, like the other, the form of an elementary treatiſe. In oppoſition to Mr. T. he maintains with Mr. Boyd, that the bill of exchange is not a part of the national currency: to ſettle this point it is neceſſary a definition of currency ſhould be given; and it may be defined to be coin, or whatever elſe performs its proper functions as ſuch, to a conſiderable extent. Extent of uſe, intitles the things performing theſe functions,* to be called monies, or currency. Under this title, Mr. M. admits notes payable on demand to the bearer to fall. As they bear intereſt, and the holders rather retain them than bills payable to order, they change hands leſs frequently; therefore we have formerly denominated them inert and active currency reſpectively.

Now theſe, it is evident, may be received at their nominal value; and yet, falling to a diſcount in the poſſeſſion of the receiver, ſtill continue currency, although depreciated currency, and this he in effect admits: therefore, by parity of reaſon, a note ſo increaſing in value, ſtill retains its title to that deſcription. Such is the bill of exchange, having a term to run, which is conſtantly ſo increaſing to the end of that term: (p. 25) and even Bank paper, in places where an adverſe exchange with England takes place, continually increaſes in value for that period. Mr. M. therefore gratuitouſly ſays, that currency is what circulates without increaſe or diminution of value (p. 16). What he lays down to controvert Mr. Thornton's proof, that a bill of exchange given for commodities is not a repreſentative of any actual, that is, ſpecific property, might be ſhown to confute itſelf if we could here enter into it. We are ſenſible, alſo, with him, of the general iniquity of the practice of drawing and redrawing, and that of its objects; yet we find ſome heſitation in ſuppoſing, that money was ever ſo raiſed to obtain high intereſt by ſecurities

* Cowries, ſalt, nails, &c.

on

on Weſt Indian eſtates (p. 10). If he were to compute how many drafts muſt paſs and repaſs, in order that the parties ſhould retain in their hand the fraudulently borrowed capital, for five years only, he would find that purpoſe is not to be effected by the moſt complicated circuity of draft and remittance.

A leading propoſition which Mr. M. inculcates is, that a mercantile bank ſhould never in any ſhape become the exchequer of the ſtate, or make advances to it. What he has ſaid to inforce this is of ſo mixed a kind, that while parts of it deſerve reprehenſion, there are others entitled to an equal degree of approbation. The advances of the Bank of England to the ſtate, having been made in their own paper, have, he affirms, ſo much increaſed its quantity, that they have already brought it to a diſcount; the meaſure of which is determined by the riſe of bullion. The ſame argument was alſo inſiſted upon by Mr. Foſter, and an anſwer was given to it in our obſervations on his tract. On a former occaſion alſo it has been ſhown by us, that in a country where no paper is current, and penalties are by law inflicted on the exportation of coin, whenever it has an adverſe balance to pay, which muſt be done with gold and ſilver, thoſe metals will riſe higher than the mint price. Mr. M. further urges, that the aid given by the Bank to merchants has been reſtricted in proportion as its dealings with government have been extended: but we muſt diſtinguiſh the aid given by the Bank to commerce into two kinds; the direct, when diſcounts are granted to the merchant in the firſt inſtance, and the circuitous, ariſing from the total of its paper, current at any one time. Now it is contended, that the chief aid which the company gives to trade is by means of the latter; and its tranſactions with government greatly increaſe the number of notes in circulation; Mr. Magens therefore ought here to have ſhown the contrary to what Mr. Thornton lays down, that a conſiderable reduction of the cuſtomary quantity of Bank notes, would involve the whole commercial world in the greateſt diſtreſs;* for Mr. M. ſuppoſes, that with the ceſſation of advances to the ſtate, ſuch reduction would take place; and it will be urged againſt him, that thereby the general inconvenience might much overbalance the benefit which a few individuals would obtain from an increaſe of diſcounts. We will not ſay, however, that ſuch an anſwer could not have been given to Mr.

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* Such diſtreſs might be great, but it would be only temporary; for prices and credits, and every other circumſtance, probably, would ſoon adapt themſelves to the new ſituation of the money market; but if the meaſure were gradual, ſuch diſtreſs would not, probably, take place.

T.;

T.; and we are led to believe that it might, from the ſolidity with which Mr. M. replies to another poſition of that eminent writer, that the buſineſs of this country cannot be carried on by guineas, which he ſeems to have aſſumed gratuitouſly.

We have on a former occaſion given our teſtimony in behalf of banks of depoſit like that of Amſterdam, when compared with national banks of credit or emiſſion;* and Mr. Magens recalls to our recollection a great point of view which we omitted there to bring forward; this is, that when a nation like our own makes uſe of the agency of ſuch a bank, in all its great money tranſactions, domeſtic and foreign; it abſolutely becomes an effective fourth in its conſtitution, poſſeſſing a complete negative power on many meaſures of the other three. Thus in our time we have ſeen the directors of the Bank determining whether the ſtate ſhould, or ſhould not, ſend pecuniary aid to a great foreign power: the ſpirit of exultation with which the Bank "veto" was mentioned at that time, is in every body's memory. But we never have heard that the Bank of Amſterdam ever dictated, in political meaſures, to the States-General, or remonſtrated againſt the ſubſidies which they ſometimes granted to their poorer allies; and the reaſon was, becauſe its conſtitution was ſuch, that although the ſame evils muſt follow its derangement, as muſt be the conſequence of a derangement of the Bank of England, yet the exportation of bullion to any amount, would produce no further effect on its emoluments or payments in coin, than barely the loſs of cellar-rent for a ſhort time. We ſee in Mr. Magens's tract ſome further account of the diſcredit its money fell into on the capture of Holland by the French, and of the cauſe of it. In violation of their conſtitution, the directors had, in the courſe of fifty years, lent about a million ſterling to the States and the Eaſt India Company; but on the approach of the enemy, they removed their treaſure to places where they reputed it would be more ſecure from being ſeized; and it was the riſk of its not returning which depreſſed its notes to a diſcount, at which they continued until the peace of Amiens; when a tax was laid on the inhabitants of Amſterdam to reſtore the coin to the Bank; as that city had given ſecurity for its ſolvency. Then ſoon it roſe to an agio of four or five per cent. as formerly. Our ſentiments on the quantity of information contained in this work, may be gathered from what we have ſaid: the general tenor of the ſtyle is plain and manly; although there is ſomething of vulgar quaintneſs in the names the author

* Review of Wheatley on currency, p. 126.

aſſumes

aſſumes for perſons engaged in ſuppoſed money tranſactions; and in looking over the margin of his book, we find one or two other inaccuracies marked by us.

ART. VI. *Antiquities of the Inns of Court and Chancery: containing hiſtorical and deſcriptive Sketches relative to their original Foundation, Cuſtoms, Ceremonies, Buildings, Government, &c. &c. with a conciſe View of the Engliſh Law. By W. Herbert. Embelliſhed with Twenty-four Plates.* Large 8vo. 1l. 5s. Vernor and Hood. 1804.

THE Origines Judiciales of Dugdale, publiſhed in folio, in 1666, 1667, and 1680, muſt be well known to many of our readers. But as that work is not only very expenſive, but its details prolix, and its ſtyle perplexing, the editor of the preſent elegant volume preſumed that he ſhould render an acceptable ſervice to the public, by extracting its moſt valuable materials, and by adding ſuch alterations and improvements as progreſſively preſented themſelves. Mr. Herbert ſpeaks of two preceding publications on the ſubject, one publiſhed in 1790, and called "Hiſtorical Memoirs of the Engliſh Laws, Inns of Court", &c. a mere reprint of part of Dugdale, and one that is conſidered as very ſuperficial, by the late S. Ireland.

We have ſeen one of the date of 1780, which, like this of Mr. Herbert, profeſſes to be faithfully extracted from Dugdale, and is entitled, "the Hiſtory and Antiquities of the Four Inns of Court"; it contains a very copious and uſeful Appendix of matters more particularly relating to the Society of Lincoln's Inn.

Mr. Herbert's work commences with an Eſſay on the antiquity of the common Law of England, which is followed by five chapters, ſeverally diſcuſſing the ſubjects of the juſtice of England, the four great courts, the creation, dreſs, ſalaries, &c. of the Juſtices of the King's Courts in Weſtminſter Hall, of trial in caſes civil and criminal, by jury, combat, fire and water ordeal, and wager of law, and, laſtly, of puniſhment in criminal caſes. The four terms, fines, &c. &c.

The work next proceeds to give the hiſtory of the Inns of Court and Chancery, beginning with the Inner Temple, and in ſucceſſion the Middle Temple, Inns of Chancery belonging to the Temples, Lincoln's Inn, Inns of Chancery belonging to Lincoln's Inn, Gray's Inn, Inns of Chancery belonging

to Gray's Inn, and, laſtly, Serjeant's Inns, and the antiquity and dignity of Serjeants at Law.

We have ſelected, but with no ſtrong motive of preference, the deſcription of the proceſs of the buildings in Lincoln's Inn.

" Buildings.] In the year 1492, (8th Henry VII.) the ſociety having raiſed a ſum of money, partly by contribution and partly by loan, about two years afterwards the old hall was pulled down for the purpoſe of erecting another. The new one, however, was not begun to be built till fourteen years afterwards, owing to a deficiency of funds. It was forwarded by a gift in 13th Henry VII. of John Netherſale, a member of the ſociety, who bequeathed 40 marks, " partly towards the building a library here, for the benefit of the ſtudents of the laws of England; and partly that every prieſt of this houſe then being, or hereafter to be, who ſhould celebrate maſs and other divine ſervice every Friday, weekly, ſhould then ſing a maſs of *requiem*; and who, in the time of the ſaid maſs, before his firſt *Lavature*, ſay the pſalm of De Profundis, with the oriſons and collects accuſtomed, for the ſoul of the ſaid John."

" The next year that fine ancient remain, the great gateway, or gate-houſe tower, as it is called, was contracted for, and the maſons for the ſtone work engaged. The timber was brought by water from Henley-upon-Thames. Towards this work Sir Thomas Lovell, the founder of Holywell nunnery, and formerly a member of this ſociety, but then treaſurer of the houſhold to King Henry VII. was a good benefactor; the work, however, was not completed till the 9th of Henry VIII. and that by means of additional aſſiſtance from the ſame perſon, whoſe liberality at length ſo far operated on the reſt of the ſociety, that two years afterwards all in commons were taxed, and orders made for the ſpeedy payment of former ſubſcriptions. An additional ſum of 40l. was alſo allowed from the Treaſury of the houſe, and the ſtructure was finally finiſhed in 12th Henry VIII. the expence amounting to 153l. 10s. 8d. William Sulyard, before named, was the principal caſhier and director of this work.

" The brick and tile uſed in the gateway were dug from a piece of ground then called Coneygarth, lying on the weſt ſide of the houſe adjoining to Lincoln's Inn Fields; and 16l. 17s. 5d. was paid for 43 cart loads of free-ſtone; together with the wrought work of the chimnies, and ſculpturing the arms over the gate.

" But though the gate-houſe was thus finiſhed, the gates themſelves was not ordered to be put up till the 25th Henry VIII. when the building was finally completed by an order from council, which likewiſe directed the making more brick for another building, under the direction of a Mr. Heyden the elder. This latter building contained nine chambers, and was three ſtories high. It ſtood on the *poſtern* ſide of the houſe, towards the fields, and was begun in Trinity term, 27th Henry VIII. the expence amounting to 199l. 8s. 4d.

" The 34th Henry VIII. the ſtreet now called Chancery-lane, was, at the expence of the ſociety, ordered to be paved with ſtone as far as the

the extent of their own houſe and garden: this coſt 46l. and took place purſuant to an act of parliament, made in 1540, which directed the paving of the whole ſtreet.

" In 1ſt and 2d Philip and Mary, the walk under the trees in the Coneygarth was made.

" The next ſtructure was the kitchen, which by an act in council, in 3d and 4th Philip and Mary, was ordered to be new built of brick, with a wall and gates; for ſupporting the charge of which, every one of the ſociety, at the Clerk's Commons, was aſſeſſed 13s. and 4d.; every one of the Maſter's Commons, 20s.; and every one of the Maſter's Bench, 26s. and 8d. beſides a benevolence from thoſe who choſe to give above that proportion.

" Till the beginning of the reign of Elizabeth, the incloſure which ſeparated Lincoln's Inn from Chancery-lane on the one ſide, and from the fields ſince called Lincoln's-inn-fields on the other, was merely an embankment of clay; but in the firſt year of that Princeſs, an order was made, that a brick wall and gates ſhould be ſet up on the backſide of the houſe, and the gates on the foreſide (or gatehouſe) ſhould be put up; which, it ſeems, notwithſtanding the directions given in 25th Henry VIII. was not before done. This work, however, lay dormant till 4th Elizabeth, when new directions were given for making three thouſand bricks in the Coneygarth, and Mr. Newdigate, a member of the ſociety, appointed ſurveyor. Theſe bricks were employed in making the wall along the garden ſide, towards Chancery-lane, with a pair of gates in the midſt of it, and was finiſhed in two years; ten ſhillings being allowed the panyer man, for the loſs he ſuſtained in the produce of the garden, deſtroyed in making the bricks.

" In 7th Elizabeth, the gallery was built over the ſcreen at the lower end of the hall. The enſuing year " a fair and beautiful wall was ordered to be made on the backſide of the houſe, together with a cellar and paſſage to the chapel. Proviſion of timber, and other materials, was at the ſame time made for other buildings on the north ſide of the quadrangle, and which coſt 450l. 11s. 11d. Theſe afterwards were enlarged, at an additional expence of 127l. 12s. 8d. iſſued for that purpoſe out of the Treaſury: and three years afterwards the well was converted into a pump."

" In 24th Elizabeth, eighty tons of ſtone, a hundred and ſixty load of timber and clay, for making brick, were directed to be provided, in order to build chambers over the kitchen, the hall, entry, and the pantry; the wood-houſe under the ſtairs on the eaſt ſide, and another on the weſt ſide, &c. &c. * * * * * * *

" Lincoln's Inn chapel is a large edifice in the gothic taſte, built by Inigo Jones, but the work evinces he had no true perception of the characteriſtic beauty of that ſtyle, and was never deſigned for a gothic architect. It is reared on huge pillars and arches, which form an open walk beneath the floor of the chapel.

" The chapel windows are the moſt admired. They are of beautiful ſtained glaſs, by different artiſts, repreſenting the Apoſtles, Prophets, &c. The deſigns, however, are cenſured as poor, and the faces want expreſſion. This edifice is ſixty-ſeven feet long, and forty-one wide. It is excellently well kept.

" The

" The firſt foundation of this chapel was begun in the time of James I. in the 8th year of whoſe reign it was ordered, that the old chapel, which was grown ruinous, and was beſides inconveniently ſituated, and too ſmall for the ſociety, ſhould be pulled down, and a new one erected in the court where it ſtood. But nothing was done till the 15th of the ſame King, when a ſelect number of members was appointed by the Bench to conſider of materials for this chapel, and what ſtone and timber ſhould be provided for it, and whether *Oxford* ſtone ſhould be concluded on, according to the workmens' direction. And the model thereof was recommended to the contrivance of Inigo Jones, the King's ſurveyor-general; who having made a draught thereof, eſtimated the charge of the ſame at 2000l.

" Accordingly a ſubſcription was begun among the Benchers, but falling ſhort of 2000l. " it was agreed and ordered, firſt, that each of the Maſters of the Bench, and Aſſociates thereunto, ſhould pay towards the ſtructure xx*£*. a piece, each of ſeven years ſtanding at the bar xx nobles, each of the bar under that time v*£*. and each gentleman of the Houſe under the bar xl ſhillings."

" And ten days afterwards, at another council, that there ſhould be a general tax upon all ſuch as had not contributed, or ſhewed their willingneſs ſo to do, towards the work; and for receipt of their monies Thomas Spencer, Eſq. was appointed treaſurer, and Alexander Chart his under treaſurer.

" This general taxation, and other contributions which followed upon it, enabled the ſociety in about five years fully to complete this edifice, which was conſecrated upon Aſcenſion Day, A.D. 1623, 22d James, by George Mountaine, the Biſhop of London, as appears by an inſcription placed under his arms at the eaſt end of the arched roof; Doctor John Donne, the Dean of St. Paul's, preaching upon this text, " Facta ſunt autem encœnia Hieroſolymis, et hyems erat et ambulabat Jeſus in Templo in Porticu Salomonis". John, cap. 10, ver. 22 and 23.

" The walk beneath this building was uſed, till of late, as a promenade, to which it was ill adapted, being too cold for bad weather, and in fine too much ſecluded. It has for ſome years been encloſed with an iron railing, and is now uſed as a place of interment for the Benchers only.

* * * * * *

" Lincoln's Inn library, which is ſituated in the ſtone buildings, contains, beſides a good collection of books, many very fine and curious manuſcripts. Theſe were removed in 1787, from the old library to the preſent, which is a handſome, ſpacious, and commodious apartment, being made out of three ſets of chambers. The manuſcripts are in cloſe preſſes, at one of the ends of the library, where fires are daily kept, except in ſummer. The building is very ſubſtantial, with ſtone ſtair-caſes and ſolid party-walls. The keys of the preſſes are kept by the Maſter of the Library, who is choſen annually by the Benchers from their own body, and the manuſcripts cannot be viewed without a ſpecial order from one or two of the Maſters of the Bench.

" The firſt formation of the Library of this ſociety was begun in the reign of Henry VII. and in the early part of the reign of Elizabeth

beth the building was erected, but the books accumulated so slowly that in the 6th of James I. "It was ordered for the more speedy furnishing of the same, every one that should thenceforth be called to the bench, in the society, should give xx shillings towards the buying of books for the same library, and every one thenceforth called to the bar, xiii*s.* iii*d.* all which sums to be paid to Mr. Matthew Hadde, who for the better ordering of the said library was then made master thereof."

"The greater part of the valuable MSS. now in the possession of the society, are bequeathed by Sir Matthew Hale, and have been accurately classed and explained in the return made to the select committee for examining into the state of the public records."

It will obviously be seen that Mr. Herbert has produced an interesting and useful volume. What he has methodized and meliorated from Dugdale, is satisfactory, neat, and perspicuous; what he has added of his own will always be found to offer convenient, and often important illustrations. The twenty-four plates which embellish the work, are remarkably correct and elegant. With this consideration, added to its typographical excellence, the book is a cheap, as well as desirable, accession to the well-chosen English library.

ART. VII. *Thoughts on the Trinity, By George Isaac Huntingford, D. D. F. R. S. Warden of Winchester College, and Bishop of Gloucester.* 8vo. 116 pp. 3s. Cadell and Davies. 1804.

THE result of much reading and reflection is compressed in this small, but very important work: the object and plan of which are so clearly though concisely stated in the preface, that we cannot do better than adopt that preface as the introduction to our review of it.

"Thoughts are here given in preference of Dissertations, for the sake of brevity and compression.

"The several clauses appear detached: there is however a connexion between them. The subject is begun on principles of abstract reasoning; continued, with reference to Heathen and Jewish opinions; pursued, with consideration of the Baptismal Form delivered by our Lord, and as taught by Evangelists, Apostles, Fathers. Of the question there is then taken a retrospect; which leads to the conclusion.

"The mind of the writer has long been much impressed with the force of this solemn charge; "When thou art converted, strengthen thy brethren." He is anxious to obey it. On examination and reflection being himself convinced, he employs his efforts to assist others, and support them in the ancient faith."

Great

Great is the advantage produced, in a ſubject of this nature, by the conciſe and diſtinct clauſes into which it is divided; by aſſiſting the memory, and giving frequent opportunity for reflection and examination of authorities. The clauſes or ſections are 98 in number; the greater part of them confined to a page, or half a page, or even leſs; after each of which the reader may conveniently pauſe, and weigh the poſition laid down, with the utmoſt attention of his mind. This is the way, if any can be, to ſee the ſubject clearly, and to proceed in it without danger of miſtake. We ſhall notice ſome of the moſt ſtriking clauſes.

The favourite poſition of ſome reaſoners, that "Where myſtery begins, religion ends," is thus ſoundly and briefly oppoſed by the biſhop.

"The aſſertion is erroneous. For nothing can be ſo myſterious as the exiſtence of God. Yet to believe that God exiſts, is the foundation of all religion." Cl. 2.

Thus it appears that, ſo far from being true, the pretended axiom is in diametrical oppoſition to the truth; ſince where religion begins myſtery begins alſo; and they are inſeparable. The 15 firſt clauſes are metaphyſical, but ſtrike our minds as clear and good, except the laſt; which does not ſeem to us to convey a juſt illuſtration.

When he proceeds to hiſtorical arguments the learned prelate alludes in § 16. to the widely extended and very ancient notion of a triad in the Deity, as ſtated by Cudworth, Parker, and Maurice; and he afterwards more fully ſhows his opinion to be, that ſome notion of the Trinity was revealed to the Patriarchs, retained by the Jews, and tranſmitted to the Pagans, but by them corrupted and disfigured. This is an opinion now very generally held by ſound divines. He then notices the two Revelations, and comparing the two perſons by whom they were delivered, concludes with much ſtrength for the divinity of Chriſt.

"The divine legation of Moſes is demonſtrated by the certainty of the miracles, which God empowered him to work; and by the fulfilment of the predictions, which God enabled him to deliver. But of Moſes, in the ſcripture it was never ſaid, that he pre-exiſted before he appeared on earth; that he was ſupernaturally born into this world; that after death he did not experience corruption, but previouſly to any ſuch corruption roſe from the grave. Moſes gave not laws either promulgated in his own name, or intended for all mankind, or applicable to all conditions, ſituations, places, times. Moſes never was repreſented as impeccable; nor as knowing the moſt ſecret thoughts, words, and actions, of Man; nor as poſſeſſing inherent efficacy for giving agility to the lame, hearing to the deaf, ſpeech to the dumb, ſight

ſight to the blind, life to the dead, and this ſpontaneouſly and on all occaſions which to himſelf might ſeem proper. Moſes never on his own authority pronounced pardon and forgiveneſs to ſin. He never aſſerts of himſelf, that he ſhould lay down his life for his true diſciples; that his true diſciples ſhould not periſh, but have everlaſting life; that he had power to lay down and then to reſume life; that he was the author of reſurrection and life; that he would call forth the dead from their graves; that he ſhould judge all mankind, and aſſign to every one his juſt and final retribution; that he was to be honoured even as God the Father is honoured; that he was in divine glory with God the Father before he came upon earth; that to ſuch glory he ſhould return; that God was his Father, and himſelf was the Son of God, in the moſt lofty and adorable ſenſe which thoſe terms could bear, according to the apprehenſion of the Jews. Moſes never ſpoke explicitly of heavenly things; promiſed not future rewards; ſent not apoſtles to teach all nations, and admit diſciples by a form of words which profeſs the worſhip of himſelf no leſs than that of the Father; and of the Holy Spirit. Moſes received no teſtimony by voice from heaven that he was the Son of God; is no where ſtyled the Saviour of mankind; the Lord; the Lord whom ye ſeek; the expreſs image of the inviſible God, in which image the fulneſs of Godhead dwells; that Eternal Life which was with the Father; Emmanuel or God amongſt men in the exerciſe of his divine powers; nor the Sun of Righteouſneſs; nor Jehovah our Righteouſneſs; nor the word of God; nor Creator of all things that have been created; nor in a direct and unqualified manner is he ſtyled God. It is however fact, that every propoſition here denied with reſpect to Moſes, may on the grounds of Scripture be poſitively affirmed with regard to Chriſt. The inference is obvious: Moſes was human; Chriſt was divine." P. 12.

On the plural expreſſions reſpecting God, in the Old Teſtament, the biſhop is very clear and rather full: but an odd miſtake has crept into § xxvii. where he ſays, "The words of Moſes are, "In the beginning *Bara Elohim* created the heaven and the earth;" now, as it is quite impoſſible that the biſhop ſhould not know that *Bara*, inſtead of being a title, is the very word which ſignifies *created*, we cannot at all account for ſo ſingular an error. It ſhould have ſtood, "In the beginning, Elohim created," &c.

The ſubject of the form of baptiſm, commanded by our Saviour, which is in truth an invincible ſtrong hold of the doctrine, is very ably treated in this tract; particularly in § 33. The following illuſtration of the mode in which the Evangeliſts atteſt both the humanity and divinity of our Saviour, is particularly forcible and good.

" The Evangeliſts undeniably deſcribe our Lord as a Man. But did they mean nothing more than to deſcribe him as a man only? If ſo, whence theſe expreſſions? " What manner of Man is this, that even the winds and the ſea obey him?" (St. Matt. viii. 27.) " Thou art the Chriſt, the Son of the living God." (St. Matt. xvi. 17.) " Truly this was the Son of God." (Matt. xxvii. 54.) " I ſaw and bare record that this is the Son of God." (St. John, i. 34.) " We believe and are ſure that thou art the Chriſt, the Son of the living God." (St. John, vi. 69.) " My Lord! and my God!" (St. John, xx. 28.) No one, who underſtands the language of Scripture, will ſay the term " Son," as uſed in theſe paſſages, has no farther import than what it uſually implies in common acceptation. The Jews perfectly underſtood our Lord to intimate divinity of character by that appellation: and hence their anger, that he ſhould aſſume to himſelf a title ſo exalted. The Evangeliſts then deſigned to repreſent his nature as alſo more than human. For this purpoſe they introduced the confeſſions made on ſeveral occaſions, as teſtimonies to the divinity of his nature. The ſame divinity they proved alſo by recording a ſeries of facts, the reſult of conſtantly inherent powers, ſuch as never reſided in mere man.

" Undeniably alſo Chriſt often ſtyles himſelf " the Son of Man." But wherefore? In alluſion to Dan. vii. 14, and with intimation that he was himſelf the character deſcribed by the prophet. What then is the repreſentation of Chriſt's perſon and glory delineated by Daniel? Is it that of a mere Man? The plaineſt reader can anſwer, when he has conſidered theſe words; " I ſaw in the night viſions, and behold, one like the Son of Man came with the clouds of heaven, and came to the Antient of Days, and they brought him near before him; And there was given him dominion and glory, and a kingdom, that all people, nations, and languages ſhould ſerve him; his dominion is an everlaſting dominion, which ſhall not paſs away, and his kingdom that which ſhall not be deſtroyed." P. 33.

The diſciples are repreſented in the Goſpels as *worſhipping* our Saviour on two or three occaſions; the meaning of the term, and the neceſſary inference to be drawn from it, are thus laid down.

" The acceptation of προσκυνεω muſt be determined by the context. On ſome occaſions it is uſed to expreſs the act of proſtration, as a mark by which Orientals paid outward reſpect: on others, it is applied to expreſs the ſame act accompanied with an inward ſenſe of devotion, and therefore intended as a token of religious worſhip. When, according to the Septuagint, Moſes ſays in Exodus, ii. 8. " All theſe thy ſervants ſhall come unto me and προσκυνησουσι μοι, the word is to be underſtood and rendered, as our Engliſh Verſion has underſtood and rendered it, " ſhall bow themſelves down to me:" not in token of religious worſhip; but as a mark of reſpect. For, neither could Moſes mean to intimate, nor in itſelf was the circumſtance ſuch as might in any degree be expected to happen, that the Egyptian ſervants of Pharaoh, who were groſs idolaters, and who de-

teſted

teſted the Iſraelites, ſhould ever mean to worſhip Moſes, though they proſtrated themſelves before him. "Bow themſelves down" to him, as to a man whom they feared, they naturally might, in the hope of ſoftening his reſentment and prevailing on him to interpoſe for averting evil: but that they ſhould intend to worſhip him as a God is inconceivable, becauſe irreconcileable with Egyptian ideas. But, when, after our Lord had exerciſed command over the elements, which at his word obeyed him, his diſciples προσεκυνησαν αυτῳ (St. Matt. xiv. 33.), and accompanied their external act with this confeſſion, "Of a truth thou art the Son of God!" when, after they had ſeen an open manifeſtation of our Lord's divine glory at his aſcenſion, the diſciples were προσκυνησαντες αυτῳ, before they returned to Jeruſalem (St. Luke, xxiv. 52), there can be no more doubt that they meant religious worſhip, than that St. Stephen meant actually to pray unto Chriſt, when in his dying moments he called on his Saviour, "Lord Jeſu receive my ſpirit!" (Acts, vii. 59.)" P. 37.

"Never, after their return from captivity in Babylon, did the Jews relapſe into idolatry. They held it in abhorrence. When therefore they offered to our Lord religious ſervice, his diſciples muſt have been convinced his nature was divine, on account of which it could not be idolatrous to adore him." P. 39.

Our common verſion of Rom. ix. 5, and the reading on which it depends, are defended by the biſhop in § 53 and 54. The whole paſſage, indeed, as thus read and interpreted, is ſo conſonant to the general language and doctrine of St. Paul, that we cannot doubt of its conveying his true ſentiments. § 57, treats of the Epiſtle to the Hebrews, and ſuggeſts the beſt proofs of its being written by St. Paul. § 72, which is longer than uſual, is employed on the Athanaſian Creed, and materially illuſtrates ſeveral points. The topic of the Fathers of the Church is taken up in § 74, and is very ably handled. Whether the Anti-Nicene Chriſtians held the doctrine of the Trinity or not, the biſhop properly conſiders as a queſtion of fact, and relies for the determination of it on that unanſwerable work, in praiſe of which too much cannot be ſaid, the "Defenſio Fidei Nicenæ" of Bp. Bull. The following paſſage is well worthy of the conſideration of thoſe perſons who think they ſee metaphyſical objections to the doctrine of the Trinity.

"Men, good and acting on the moſt pure intention, have indeed imagined they could comprehend God's Eſſential Nature and Eternal Exiſtence better in Unity, than in Trinity. Their thought however could be but imaginary. For, provided they maintained (what moſt have maintained) not any Materiality, but the Spirituality of God, they could then no more form an accurate idea of God's Eſſential Nature and Eternal Exiſtence in Unity, than they could in Trinity. They could preciſely and diſtinctly know nothing in one, or in the

other caſe. And wherefore? For the ſame reaſon that a Man born blind knows nothing of Light in the Solar Orb. We have no powers of mind commenſurate to any particle of ſuch a ſubject as divine Eſſential Nature and Eternal Exiſtence." P. 95.

We have thus noticed the paſſages which appear to us the moſt remarkable in this very valuable publication. We ſhall conclude by recommending to all men the caution conveyed in theſe two ſections.

§92. "For our religious principles, whilſt they are confined to ourſelves, we are reſponſible to God only. For the manner in which we openly declare our religious principles, and for the conduct we purſue under the influence of them, we are reſponſible to ſociety alſo." P. 102.

§93. "As the forming of right opinions depends upon a combination of many circumſtances, how far it may or may not be in our own power to form right opinions, admits of a queſtion, But about the impropriety of injuring ſociety by any mode of propagating our opinions, there ſhould be no queſtion. For, nothing can be more clear, than that man living in ſociety, is bound by moral and political obligations not to injure ſuch ſociety either by word or deed." P. 102.

The right rev. author concludes with the Collect of our church for Trinity Sunday, which he juſtly, in our opinion, conſiders as "a very fine ſpecimen of clearneſs and comprehenſion combined." The references in his notes are very numerous, and prove that he has read much, as well as thought, on the momentous ſubject of his book. It is dedicated to Mr. Addington, to whom, as a private friend, the ſame author long ago dedicated his "Apology for the Monoſtrophics," (1784.) The praiſes of the upright miniſter are here juſtly united with thoſe of the religious monarch; and our conſtitution itſelf is conſidered as dedicated to God, by the perfect union of religion with its civil polity. May this conſtitution, and the ſovereign who ſo ſtrenuouſly ſupports it, ſtill enjoy the protection of divine Providence!

ART. VIII. *Adeline Mowbray, or the Mother and Daughter, a Tale in Three Volumes. By Mrs. Opie.* 12mo. 13s. 6d. Longman and Rees. 1805.

MANY productions of the preſent author are well known, not only to us, but to the public. Of the preſent, we ſhall ſpeak with all the impartiality that mortal critics can muſter in ſuch caſes. The ſtory of this novel may be thus briefly compriſed. Adeline, naturally amiable, but neglected in early life,

life, becomes tinctured with the principles of modern philosophy, principles which seem to be rapidly sinking to the oblivion they so well deserve; of these, contempt of marriage is one of the most prominent, and Adeline forms a compact with herself never to marry;—thus, neither vicious nor depraved, by uniting herself with *Glenmurray*, by whose writings she had been deceived, or as she states it *convinced*, she subjects herself to the imputation of vice and depravity. From the consequent difficulties of such a situation the main interest arises. *Glenmurray*, less obstinately attached to his opinion, and far more reasonable in his requests, constantly though vainly solicits her to give him the title of a legal protector; but she acts from conviction, she pleads his own arguments, and finally compels him to desist.

Glenmurray declines in health, and on his death-bed obtains from Adeline something like a promise to marry his relation, who had given proofs of a sincere and virtuous attachment. Finding herself still pursued by ignominy and disgrace, she makes all the atonement in her power, by acknowledging her mistake, and reluctantly consents to become the wife of Berrendale, whose ardour of affection soon subsides, and who at last deserts her with circumstances of aggravated cruelty and injustice. Broken down by sorrow and affliction, she retires to her native place, obtains a reconciliation with her mother, and dies shortly after, when the history is abruptly concluded.

The story, though gloomy and afflicting, is well written; but the morality it is intended to inculcate, is materially injured by the following circumstances.—In the first place, the subject itself seems in our opinion to be altogether needlessly revived in the character of Glenmurray, who, though avowedly without religion, or any fixed principles, except those of "*love and honour*," is yet represented as possessed of every virtue and accomplishment; and, lastly, by the comparative happiness of Adeline's first union, which was illegal, with the misery of her second, which was sanctioned by human and divine authority. In some instances, Mrs. Opie has copied nature but too closely in the use of coarse and disgusting language. It is one thing to give us an idea of vulgarity, and another to be actually vulgar.

In making the above observations, we shall not be thought severe or unjust; the unpleasant part of our duty is complied with, and we gladly point out to our readers the following specimen of Mrs. O's. talent, which is replete with feeling and sensibility.

"Mary, meanwhile, had gone in search of a place; and having found the lady to whom she had been advised to offer herself, at home, she returned to tell Adeline that Mrs. Pemberton would call in half an hour

hour to inquire her character. The half-hour, an anxious one to Adeline, having elapſed, a lady knocked at the door, and inquired, in Adeline's hearing, for Mrs. Glenmurray.

"Tell the lady," cried Adeline immediately from the top of the ſtaircaſe, "that Miſs Mowbray will wait on her directly." The footman obeyed, and Mrs. Pemberton was uſhered into the parlour: and now, for the firſt time in her life, Adeline trembled to approach a ſtranger; for the firſt time ſhe felt that ſhe was going to appear before a fellow-creature as an object of ſcorn, and, though an enthuſiaſt for virtue, to be conſidered as a votary of vice. But it was a mortification which ſhe muſt ſubmit to undergo; and haſtily throwing a large ſhawl over her ſhoulders, to hide her figure as much as poſſible, with a trembling hand ſhe opened the door, and found herſelf in the dreaded preſence of Mrs. Pemberton.

"Nor was ſhe at all re-aſſured when ſhe found that lady dreſſed in the neat, modeſt garb of a ſtrict quaker—a garb which creates an immediate idea in the mind, of more than common rigidneſs of principles and ſanctity of conduct in the wearer of it. Adeline curtſied in ſilence.

"Mrs. Pemberton bowed her head courteouſly; then, with a countenance of great ſweetneſs, and a voice calculated to inſpire confidence, ſaid, 'I believe thy name is Mowbray; but I came to ſee Mrs. Glenmurray: and as on theſe occaſions I always wiſh to confer with the principal, wouldſt thou, if it be not inconvenient, aſk the miſtreſs of Mary to let me ſee her.'

"I am myſelf the miſtreſs of Mary," replied Adeline in a faint voice.

"I aſk thine excuſe," anſwered Mrs. Pemberton, re-ſeating herſelf: "as thou art Mrs. Glenmurray, thou art the perſon I wanted to ſee."

"Here Adeline changed colour, overcome with the conſciouſneſs that ſhe ought to undeceive her, and the ſenſe of the difficulty of doing ſo.

"But thou art very pale, and ſeemeſt uneaſy," continued the gentle quaker—"I hope thy huſband is not worſe."

"Mr. Glenmurray, but not my huſband," ſaid Adeline, "is better to-day."

"Art thou not married?" aſked Mrs. Pemberton with quickneſs.

"I am not."

"And yet thou liveſt with the gentleman I named, and art the perſon whom Mary called Mrs. Glenmurray?"

"I am," replied Adeline, her paleneſs yielding to a deep crimſon, and her eyes filling with tears.

"Mrs. Pemberton ſat for a minute in ſilence; then riſing with an air of cold dignity, "I fear thy ſervant is not likely to ſuit me," ſhe obſerved, "and I will not detain thee any longer."

"She can be an excellent ſervant," faltered out Adeline.

"Very likely—but there are objections." So ſaying ſhe reached the door: but as ſhe paſſed Adeline ſhe ſtopped, intereſted and affected by the mournful expreſſion of her countenance, and the viſible effort ſhe made to retain her tears.

"Adeline ſaw, and felt humbled at the compaſſion which her countenance

tenance expreſſed: to be an object of pity was as mortifying as to be an object of ſcorn, and ſhe turned her eyes on Mrs. Pemberton with a look of proud indignation: but they met thoſe of Mrs. Pemberton fixed on her with a look of ſuch benevolence, that her anger was inſtantly ſubdued; and it occurred to her that ſhe might make the benevolent compaſſion viſible in Mrs. Pemberton's countenance ſerviceable to her diſcarded ſervant.

"Stay, madam," ſhe cried, as Mrs. Pemberton was about to leave the room, "allow me a moment's converſation with you."

"Mrs. Pemberton, with an eagerneſs which ſhe ſuddenly endeavoured to check, returned to her ſeat.

"I ſuſpect," ſaid Adeline, (gathering courage from the conſcious kindneſs of her motive,) that your objection to take Mary Warner into your ſervice proceeds wholly from the ſituation of her preſent miſtreſs."

"Thou judgeſt rightly," was Mrs. Pemberton's anſwer.

"Nor do I wonder," continued Adeline, "that you make this objection, when I conſider the preſent prejudices of ſociety."

"Prejudices!" ſoftly exclaimed the benevolent quaker.

"Adeline faintly ſmiled, and went on—"But ſurely you will allow, that in a family quiet and ſecluded as ours, and in daily contemplation of an union uninterrupted, faithful, and virtuous, and poſſeſſing all the ſacredneſs of marriage, though without the name, it is not likely that the young woman in queſtion ſhould have imbibed any vicious habits or principles."

"But in contemplating thy union itſelf, ſhe has lived in the contemplation of vice; and thou wilt own, that, by having given it an air of reſpectability, thou haſt only made it more dangerous."

"On this point," cried Adeline, "I ſee we muſt diſagree—I ſhall therefore, without further preamble, inform you, madam, that Mary, aware of the difficulty of procuring a ſervice, if it were known that ſhe had lived with a kept miſtreſs, as the phraſe is (here an indignant bluſh overſpread the face of Adeline), deſired me to call myſelf the wife of Glenmurray: but this, from my abhorrence of all falſehood, I peremptorily refuſed."

"And thou didſt well," exclaimed Mrs. Pemberton, "and I reſpect thy reſolution."

"But my ſincerity will, I fear, prevent the poor girl's obtaining other reputable places; and I, alas! am not rich enough to make her amends for the injury which my conſcience forces me to do her. But if you, madam, could be prevailed upon to take her into your family, even for a ſhort time only, to wipe away the diſgrace which her living with me has brought upon her—"

"Why can ſhe not remain with thee?" aſked Mrs. Pemberton haſtily.

"Becauſe ſhe neglected her duty, and, when reproved for it, replied in very injurious language."

"Preſuming probably on thy way of life?"

"I muſt confeſs that ſhe has reproached me with it."

"And this was all her fault?"

"It was:—ſhe can be an excellent ſervant."

"Thou haſt ſaid enough; thy conſcience ſhall not have the additional

tional burthen to bear, of having deprived a poor girl of her maintenance—I will take her."

"A thouſand thanks to you," replied Adeline: "you have removed a weight off my mind; but my conſcience, I bleſs God, has none to bear."

"No?" returned Mrs. Pemberton: "doſt thou deem thy conduct blameleſs in the eyes of that Being whom thou haſt juſt bleſſed?"

"As far as my connexion with Mr. Glenmurray is concerned, I do."

"Indeed!"

"Nay, doubt me not—believe me that I never wantonly violate the truth; and that even an evaſion, which I, for the firſt time in my life, was guilty of to-day, has given me a pang to which I will not again expoſe myſelf."

"And yet, inconſiſtent beings as we are," cried Mrs. Pemberton, "ſtraining at a gnat, and ſwallowing a camel, what is the guilt of the evaſion which weighs on thy mind, compared to that of living, as thou doſt, in an illicit commerce? Surely, ſurely, thine heart accuſes thee; for thy face beſpeaks uneaſineſs, and thou wilt liſten to the whiſpers of penitence, and leave, ere long, the man who has betrayed thee."

"The man who has betrayed me! Mr. Glenmurray is no betrayer—he is one of the beſt of human beings. No, madam: if I had acceded to his wiſhes, I ſhould long ago have been his wife; but, from a conviction of the folly of marriage, I have preferred living with him without the performance of a ceremony which, in the eye of reaſon, can confer neither honour nor happineſs."

"Poor thing!" exclaimed Mrs. Pemberton, riſing as ſhe ſpoke, "I underſtand thee now—thou art one of the enlightened, as they call themſelves—thou art one of thoſe wiſe in their own conceit, who, diſregarding the cuſtoms of ages, and the dictates of experience, ſet up their own opinions againſt the hallowed inſtitutions of men and the will of the Moſt High."

"Can you blame me," interrupted Adeline, "for acting according to what I think right?"

"But haſt thou well ſtudied the ſubject on which thou haſt decided? Yet, alas! to thee how vain muſt be the voice of admonition! (ſhe continued, her countenance kindling into ſtrong expreſſion as ſhe ſpoke)—From the poor victim of paſſion and perſuaſion, penitence and amendment might be rationally expected; and ſhe, from the path of frailty, might turn again to that of virtue: but for one like thee, glorying in thine iniquity, and erring, not from the too tender heart, but the vain-glorious head,—for thee there is, I fear, no bleſſed return to the right way; and I, who would have tarried with thee even in the houſe of ſin, to have reclaimed thee, penitent, now haſten from thee, and for ever—firm as thou art in guilt."

"As ſhe ſaid this ſhe reached the door; while Adeline, affected by her emotion, and diſtreſſed by her language, ſtood ſilent and almoſt abaſhed before her.

"But with her hand on the lock ſhe turned round, and in a gentler voice ſaid, "Yet not even againſt a wilful offender like thee, ſhould one gate that may lead to amendment be ſhut. Thy ſituation and thy fortunes may ſoon be greatly changed; affliction may ſubdue thy pride,

pride, and the counſel of a friend of thine own ſex might then ſound ſweetly in thine ears. Should that time come, I will be that friend. I am now about to ſet off for Liſbon with a very dear friend, about whom I feel as ſolicitous as thou about thy Glenmurray; and there I ſhall remain ſome time. Here then is my addreſs; and if thou ſhouldeſt want my advice or aſſiſtance write to me, and be aſſured that Rachel Pemberton will try to forget thy errors in thy diſtreſſes."

"So ſaying ſhe left the room, but returned again, before Adeline had recovered herſelf from the various emotions which ſhe had experienced during her addreſs, to aſk her chriſtian name. But when Adeline replied, "My name is Adeline Mowbray," Mrs. Pemberton ſtarted, and eagerly exclaimed, "Art thou Adeline Mowbray of Glouceſterſhire—the young heireſs, as ſhe was called, of Roſevalley?"

"I was once," replied Adeline, ſinking back into a chair, "Adeline Mowbray of Roſevalley."

"Mrs. Pemberton for a few minutes gazed on her in mournful ſilence: "And art thou," ſhe cried, "Adeline Mowbray? Art thou that courteous, blooming, bleſſed being, (for every tongue that I heard name thee bleſſed thee) whom I ſaw only three years ago bounding over thy native hills, all grace, and joy, and innocence?"

"Adeline tried to ſpeak, but her voice failed her.

"Art thou ſhe," continued Mrs. Pemberton, "whom I ſaw alſo leaning from the window of her mother's manſion, and inquiring with the countenance of a pitying angel concerning the health of a wan labourer who limped paſt the door?"

"Adeline hid her face with her hands.

"Mrs. Pemberton went on in a lower tone of voice,—"I came with ſome companions to ſee thy mother's grounds, and to hear the nightingales in her groves; but—(here Mrs. Pemberton's voice faltered) I have ſeen a ſight far beyond that of the proudeſt manſion, ſaid I to thoſe who aſked me of thy mother's ſeat; I have heard what was ſweeter to my ear than the voice of the nightingale; I have ſeen a blooming girl nurſed in idleneſs and proſperity, yet active in the diſcharge of every chriſtian duty; and I have heard her ſpeak in the ſoothing accents of kindneſs and of pity, while her name was followed by bleſſings, and parents prayed to have a child like her.—O loſt, unhappy girl! ſuch *was* Adeline Mowbray: and often, very often, has thy graceful image recurred to my remembrance: but, how art thou changed! Where is the open eye of happineſs? where is the bloom that ſpoke a heart at peace with itſelf? I repeat it, and I repeat it with agony.—Father of mercies! is this thy Adeline Mowbray?"

"Here, overcome with emotion, Mrs. Pemberton pauſed; but Adeline could not break ſilence: ſhe roſe, ſhe ſtretched out her hand as if going to ſpeak, but her utterance failed her, and again ſhe ſunk on a chair.

"It was thine," reſumed Mrs. Pemberton in a faint and broken voice, "to diffuſe happineſs around thee, and to enjoy wealth unhated, becauſe thy hand diſpenſed nobly the riches which it had received bounteouſly: when the ear heard thee, then it bleſſed thee; when the eye ſaw thee, it gave witneſs to thee; and yet—"

"Here again ſhe pauſed, and raiſed her fine eyes to heaven for a few minutes, as if in prayer; then, preſſing Adeline's hand with an

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almoſt convulſive graſp, ſhe drew her bonnet over her face, as if eager to hide the emotion which ſhe was unable to ſubdue, and ſuddenly left the houſe; while Adeline, ſtunned and overwhelmed by the ſtriking contraſt which Mrs. Pemberton had drawn between her paſt and preſent ſituation, remained for ſome minutes motionleſs on her ſeat, a prey to a variety of feelings which ſhe dared not venture to analyſe." P. 103.

We ought perhaps to apologize for this unuſually long extract, but we were intereſted in the peruſal; and we make no doubt our readers will participate with our feeling, and ſanction our approbation.

ART. IX. *The Hiſtory of Scotland, from the Union of the Crowns, &c.*

(Concluded from p. 502.)

WE have accompanied Mr. Laing ſtep by ſtep through the firſt and ſecond chapters of his Diſſertation on the murder of Darnley; and have examined every argument of importance, which thoſe chapters contain, to prove the guilt of the Queen, and the innocence of the rebels. We have therefore done enough to put our readers on their guard againſt the author's mode of reaſoning, and as we are not inviting an *anſwer* to the diſputation, we ſhall paſs through the remainder of it with greater rapidity.

The third chapter is entitled *The Conferences at York and Weſtminſter.* To theſe it has been objected by the friends of Mary, that ſhe was not confronted by her accuſers; that the cauſe was prejudged by Elizabeth, before the commencement of the conferences; that ſhe was refuſed a ſight of the letters, &c. upon which the rebels reſted their proof of her guilt; and that when Murray was accuſed by her of being privy to the murder of Darnley, the conferences were abruptly broken off, and he was ſuffered to return to Scotland with his box and letters, which were never more heard of.

To theſe objections Mr. L. makes no reply—at leaſt, none that is entitled to the ſlighteſt regard. He ſays indeed, that Elizabeth *could not* admit Mary into her preſence till ſhe had proved herſelf innocent of the murder of her huſband; and that as ſhe had refuſed to plead her own cauſe againſt the rebels but in the preſence of Elizabeth herſelf, and the ambaſſadors of foreign ſtates, ſhe put it out of the Engliſh Queen's power to confront

confront her with her accuſers. But why *could not* Elizabeth admit Mary into her preſence while the cauſe was depending? She ſcrupled not to admit Murray into her preſence, though he was accuſed, and, indeed, notoriouſly guilty of rebellion and uſurpation; two crimes which might have been as odious and alarming, even to the *chaſte* Elizabeth, as the crimes of which Mary was accuſed! Mr. Laing indeed inſinuates, that though the Scottiſh Queen was not admitted into Elizabeth's preſence, ſhe was detained a priſoner, becauſe ſhe had *claimed*, when Queen of France, *the crown of England*; but as he knows that Mary had in the moſt explicit terms renounced that claim during the life of Elizabeth, long before ſhe took refuge in England, he builds not much on a circumſtance, which a fair enquirer would not have mentioned.

When Murray ſent to Elizabeth copies of the letters, ſonnets, and contracts, from which he inferred his ſovereign's adultery and guilt of murder, that he might learn, before he ſhould formally accuſe her, whether they would be deemed ſufficient proofs, it was not his wiſh, according to the preſent author, to have the cauſe *prejudged*, but only to have the Engliſh Queen's deciſion on the *relevancy of the indictment!* For the propriety of that meaſure he appeals to the practice of the Scotch criminal courts, with which we are very little acquainted; but there are, to uſe the words of Bacon, *leges legum*, which no courts can violate without moral turpitude; and we have no heſitation to ſay, that if the practice of the criminal courts of Scotland be ſimilar to the conduct of Elizabeth and Murray, that practice is in direct contradiction to thoſe *ſupreme laws*; and that we would as ſoon be tried by the holy inquiſition, as by a court where ſuch practice prevails.

We ſtrongly ſuſpect, however, that the author has here miſrepreſented the practice of the criminal courts of his country. We have looked into Hume's *Criminal Law*, and Arnott's *Criminal Trials*, and find that by a deciſion of the court in the *relevancy of the indictment*, theſe authors mean, not a *ſecret* deciſion of the judge and jury, on the force of the evidence to be afterwards *publicly* laid before them, but an open deciſion of the judge alone, whether the perſon to be tried, if he ſhall be convicted of the crime of which he is accuſed, will be liable to the puniſhment, which the public proſecutor deſires to be inflicted on him. This could not poſſibly be the object that Murray had in view when he tranſmitted to Elizabeth copies, as he called them, of Mary's letters to Bothwell. He knew well that Elizabeth had no *authority* over Mary, and could not, *legally*, pronounce any ſentence upon her, whatever evidence he might produce of her guilt. He could not even

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reaſonably expect that Elizabeth, who was herſelf a Queen, and by diſpoſition deſpotic, would ſolemnly declare that Mary's ſubjects had a right to expel her from her throne, and uſurp the government, merely becauſe they had diſcovered proofs of her adultery and murder. He knew, however, that Elizabeth hated Mary, and would co-operate with him in preventing her return to her own kingdom; but he was not, perhaps, perfectly ſure that ſhe would approve of the plan which he had formed for depriving the Scottiſh Queen of the aid of foreign powers, by defaming her character ſo as to render it an object of univerſal deteſtation. All that he wiſhed from the conferences was to retain the ſovereign power to himſelf; and before he ventured to accuſe his Queen of the horrid crimes of murder and adultery, he was deſirous to know whether the proofs which he had prepared to ſupport the accuſation, would ſatisfy the mind of Elizabeth, and furniſh her with a plauſible pretence for detaining Mary a priſoner in England.

"Becauſe," ſaid he to Elizabeth's reſident at Edinburgh, "wee perſave the trial, *quhilk the Quenis Majeſtie* (of England) *is myndit to have taken*, is to be uſit with grit ceremonye and ſolemniteis; we wald be maiſt laith (moſt loth) to enter in accuſatioun of the Quene, moder of the king our ſoverane, and ſyne (afterwards) TO ENTER INTO QUALIFICATION WITH HIR: FOR ALL MEN MAY JUDGE, HOW DANGEROUS AND PREJUDICIAL THAT SULD BE. Alwayis, in cais the Quenis Majeſtie will have the accuſation directlie to proceid; it were maiſt reſſonabill we UNDERSTUDE WHAT WE SULD LUKE TO FOLLOW THAIRUPON, in cais we preive all that we alledge; utherwayis we ſal be als (as) incertane after the caus concludit, as wee are preſentlie (at preſent). And thairfair we pray zow (you) require hir Hienes, IN THIS POINT TO RESOLVE US".

In that point, as we learn both from Cecil and from the commiſſioners, before whom the conferences were carried on at York, Elizabeth *did* reſolve Murray and his aſſociates; and had the clandeſtine proceedings between her and them ſtopped there, her reſolution would indeed have borne ſome diſtant *reſemblance* to what our author calls a deciſion on the relevancy of the indictment. But,

"Further," continues Murray, "it may be that ſic (ſuch) letteris as we heif of the Quene, our Soverane Lordis moder, that ſufficientlie in our opinion preivis hir conſenting to the murthure of the king hir lauchfull huſband; SALL BE CALLIT IN DOUBT BE THE JUGES, to be conſtitute for examinatioun and trial of the caus, whether THEY MAY STAND OR FALL, PRUIF OR NOT; theirfoir, ſen our ſervand Mr. Jhone Wode has the copies of the ſamin letteris tranſlatit in our language, we wold earneſtly deſyre that the SAIDIS COPIES MAY BE CONSIDERIT BE THE JUGES; that they may reſolve us this far,

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IN CAIS THE PRINCIPAL AGRET WITH THE COPIE, THAT THEN WE PRUIF THE CAUS INDEED: for when we have manifeſted and ſchowin all, and zet (yet) ſall haif NA ASSURANCE THAT IT WE SEND SALL SATISFIE FOR PROBATIOUN, FOR QUHAT PURPOIS SALL WE OTHER ACCUSE OR TAKE CARE HOW TO PRUIF."*

As Murray brought forward his accuſation, there can be no doubt that Elizabeth reſolved him in this point likewiſe, by making him certain of the iſſue of the trial before its commencement. It is not indeed probable that ſhe gave him any aſſurance that *his letters ſhould not be called in doubt by the judges*; for that was more than even Elizabeth could promiſe: but ſhe certainly ſet his mind at eaſe reſpecting the *dangerous conſequences* which he apprehended from *entering into qualification* with Mary!

That Mary never ſaw the original letters and ſonnets from which her guilt was inferred, is not denied by our author; but this he ſeems to think a matter of no conſequence, becauſe ſhe had COPIES of them all, written by Lethington's wife in one night! But does Mr. Laing really ſuppoſe that he is able to perſuade any man that forgery may be as eaſily detected by inſpecting a profeſſed copy, as by examining the pretended original? He will not ſurely ſay, that in Scotland when a man refuſes to pay a ſum of money for which another affirms that he has his bill, it is the practice of the courts of law to order payment to be made, unleſs he, in whoſe name the bill is drawn, prove it a forgery from a *copy* that is ſhown to him! That Lethington's wife was ſo ready a writer, that in one night ſhe *could copy* all the letters, is in the higheſt degree incredible†; and Mr. L.'s confuſed appeal to *Murdin* and the *State Trials*, for the truth of this extraordinary fact, will not have much weight with thoſe, who have carefully attended to his mode of quotation: with them it will ſerve to ſtrengthen the evidence produced by Whitaker, to prove that the prejudged Queen was even refuſed *copies* of the letters.

But the letters muſt undoubtedly have been genuine, ſays the author, becauſe, "Leſlie tacitly acknowledged their authenticity; and propoſed a device of Lethington's, that the Queen ſhould ratify her former reſignation of the crown. (P. 151.)

This is a very extraordinary aſſertion. We have carefully conſulted Leſlie, and find in him nothing that even the moſt perverſe ingenuity can conſtrue into a tacit acknowledgment of

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* See Whitaker, vol. I. pp. 55—67.
† See Ibid, pp. 480—482.

the *authenticity of the letters.* We find him, indeed, when it was propoſed to him that Mary ſhould reſign the crown to her infant ſon, and continue in England with the title and appointments of a Queen, replying, that "ſcho wold NEVER CONDISCEND TO DIMIT HER CROWN, and had given him SPECIAL COMMAND to declare the ſamin, in cais it were propoſit to him".*

The letters, however, were undoubtedly genuine, becauſe, ſays the preſent author,

"They were collected in the moſt unexceptionable manner, without any particular ſelection or unfair arrangement; and the time beſtowed on the ſubject was ſufficient certainly for a jury to determine a plain fact; that when duly compared for the manner of hand writing, and faſhion of orthography, with others her former letters, in the collection thereof no difference was to be found. . . . . The commiſſioners at York in particular, who had examined the letters thrice, had the ſtrongeſt inducement to aſcertain their authenticity, when they declared in the beginning, that "they diſcourſe of ſome things *unknown to any other than the Queen and Bothwell*, and as it is hard to counterfeit ſo many, ſo *the matter contained in them was ſuch as could hardly be invented or deviſed by any other than herſelf.*" P. 171, 173.

We may ſurely aſk Mr. Laing by whom and in whoſe preſence this collation was made? Was it made in the preſence of Mary, or even of her commiſſioners? No, it was made by Elizabeth's commiſſioners, and in the preſence only of Murray, Morton, and the reſt of the unfortunate Queen's accuſers; and does he really think that any man under the protection of the equal laws of England, will admit that ſuch a collation was made in the MOST UNEXCEPTIONABLE MANNER? How could the commiſſioners at York preſume to affirm, that ſuch things were *real*, as by their own confeſſion were *known only to the Queen and Bothwell?* Such an aſſertion contradicts itſelf.

Mary's commiſſioners affirmed, that the letters were forgeries, and that there were in Murray's faction more perſons than one who could counterfeit her hand ſo exactly, that the ſpurious could hardly be diſtinguiſhed from the genuine writing. This, ſays our author, is impoſſible; and yet in the former edition of his Hiſtory, when he wiſhed to controvert the account of the conſpiracy of Gowrie, which is now generally received, he talks of one Sprott long practiſed and expert

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* Whitaker, vol. i. p. 139. We quote this author rather than the original, becauſe his work is in the hands of every body; and we can aſſure the reader that the extract is fairly made.

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in forgery, who was capable of forging, and actually forged the letters on which Logan and Gowrie were convicted by a jury of their countrymen; and may not Lethington and Buchanan have been as expert forgers as he? Lethington confeſſed* that he had repeatedly counterfeited the Queen's handwriting; and ſuch a maſter-workman, when he ſat down to forge letters in the name of his ſovereign, for the purpoſe of convicting her of adultery, would of courſe make thoſe letters mention ſuch things, as, had the adultery been real, could have been *known* only to the adulterous correſpondents. But did the commiſſioners at York, or does Mr. Laing indeed think that this circumſtance, for which *alone* the forgery *could have been committed*, proves that there was in fact *no* forgery? Impoſſible! we had written, when caſting our eye over our author's criticiſm on the ſonnets, we found him gravely maintaining, that, as her accuſers could not know that Bothwell was already in poſſeſſion, *du corps*, *du cœur*, the ſonnets bear internal evidence of their being genuine!!!

But we return to the commiſſioners, who ſay here, that the matter contained in the letters was ſuch, as could hardly be invented or deviſed by any other than the Queen herſelf; though the very reverſe is notoriouſly the fact. Would the dignified Mary, whom, according to the rebels themſelves, "God had indewit with many gude and excellent gifts and virtues", have ſaid, "I am verrey glad to write unto zow quhen the reſt are ſleipend; ſen I cannot ſleip as they do, *and* as *I would deſyre*, that is, *in your arms*, my dear luſe"? Suppoſing her an adultereſs, ſuch might have been her *deſire*, but it is not conceivable that a woman of her education could have *expreſſed* that deſire in writing. It is as little likely that the Queen, who in the very delirium (as her enemies call it) of her love for Darnley, refuſed to aſſociate even him in the ſovereignty with herſelf, could have employed, when writing to Bothwell, the following grovelling language:

"When I will put you out of dout, and cleir myſelfe, *refuſe it not*, my dear luſe: and ſuffer me to make zow ſome pruſe be *my obedience*, my faithfulneſs, conſtancie, and *voluntary ſubjection*, quhilk I take for the *pleaſanteſt gude* that I might reſeief GIF ZE WILL ACCEPT IT"!

Is this any part of that matter which the ſage commiſſioners thought could be inventit or deviſed only by the Queen of Scots herſelf?

To the laſt of the objections which we have ſtated as made by the friends of Mary to the conferences in England, the preſent

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* Whitaker, vol. i. p. 47. Vol. iii. p. 108.

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author does make a reply, which, were it founded in truth, would be entitled to great regard. He ſays, that thoſe conferences were not abruptly broken off by Elizabeth when Murray was accuſed of being privy to the murder of Darnley; but that they were broken off by Mary herſelf, on the 6th of December, ſome time before ſhe gave in that accuſation; and he adds, (vol. i. p. 160) that Tytler endeavours to conceal that fact!

Of all the wonderful aſſertions which lie ſcattered through this author's two volumes, this is by much the moſt wonderful, while it diſplays a ſovereign contempt for the underſtanding of his readers. Mr. Tytler's *Inquiry* is not like Leſlie's *Defence* of the Queen, locked up in the libraries of the curious and the opulent: it is, or may be, in the hands of every reader, who has only to turn to page 170 of vol. i. and page 341 of vol. ii. to perceive, that ſo far from *concealing* any thing, Mr. Tytler replies to the very reaſoning of Mr. Laing, which had been formerly employed by Hume, nearly in the ſame words, and for the very ſame purpoſe; and that he proves, with the force of demonſtration, that the conferences were *not* broken off on the 6th of December; and that they were at no time broken off by Mary and her commiſſioners.

Mr. L. himſelf ſeems to have been aware, that the friends of Mary would not be ſatisfied with any reply that he could make to the objections which had been often urged againſt the manner in which the conferences were carried on and terminated. He, therefore, like a faithful advocate, has recourſe to his uſual methods of biaſſing the mind of his reader, *before* he enters on the ſubject of thoſe conferences. Though the chapter which we are now conſidering is entitled *the Conferences at York and Weſtminſter*, it treats of many things previous to thoſe conferences, and begins with an attempt to obviate the objections uſually made to the manner in which the rebels ſaid that they got poſſeſſion of the caſket of letters.

"Tytler aſſerts that no ſufficient reaſon can be aſſigned for Bothwell's keeping, inſtead of deſtroying, ſuch dangerous letters, i. 78. Lord Hailes, in a marginal note on Tytler's enquiry, aſſigns three ſufficient reaſons; the care of vindicating himſelf; the deſire of preventing the Queen from drawing back; and the vanity of having received ſuch letters, from the fineſt woman in the world. But the true reaſon for the preſervation of the letters, had been aſſigned by Buchanan, two hundred years before Tytler wrote. Bothwellius, qui reginæ inconſtantiam novit, ut cujus intra paucos annos plurima viderat exempla, literas conſervarat, ut ſiquid diſſidii cum ea incidiſſet, illo teſtimonio uteretur, nec ſe regiæ cædis auctorem, ſed comitem fuiſſe, oſtenderet." Vol. i. p. 112.

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To Mr. L. these reasons may indeed appear sufficient; for we are all easily convinced of what we *wish* to believe; but the man who has formed no *previous wishes* on the subject, will probably conclude Bothwell to have been mad, if, for such reasons, he preserved letters which could not be produced without convicting himself of murder and adultery! But the discovery of the letters, says this author, perplexed the confederates!

Did it indeed? Why then did they not burn the letters? Morton, Lethington, and Balfour, he admits to have been all privy or accessary to the murder; and as the casket, with its contents, fell first into the hands of those men, they had an opportunity of freeing themselves for ever from that perplexity. But, perhaps, Morton and Balfour's *protestantism* equalled the *vanity* of Bothwell, and made them hazard their own heads to get rid of a popish sovereign!

"But the first design of the confederates", says Mr. Laing, "to keep her (Mary) confined for a time till divorced from Bothwell, was altered by those indisputable proofs which they had discovered of her guilt. Throckmorton, soon after his arrival, (July 12th) perceived that she was in great fear of her life, and inclined to retire to a nunnery in France, or to the old dowager of Guise, her grandmother. On the 19th, he observed, that while Lethington alone desired that she should be restored conditionally, on her divorce from Bothwell, to her former state, some proposed that she should resign the crown, and abjure the realm; others professed to prosecute justice against her, and on her condemnation to crown her son, and confine her during the remainder of her life; others again, were willing, by a judicial trial and sentence, to deprive her both of her crown and life. To incorporate these designs was not difficult; and Throckmorton, by certain intelligence, discovered on the 21st that the confederates were resolved to celebrate the coronation of the young prince, with the Queen's consent, if it could be obtained, on condition not to touch her life or honour, nor to institute against her any judicial process; otherwise, that they were determined, on her refusal, to proceed against her publicly, by manifestation of such evidence as they had obtained of her guilt." Vol. i. p. 114.

No authority is quoted for what the author calls "the first design of the confederates"; and such a design, as no man can believe to be real, was probably never mentioned before by any author. There was not the smallest occasion to confine the Queen in the castle of Lochlevin till she should be divorced from Bothwell. She had abandoned Bothwell to the law at Carberry-hill; he was long in the power of the confederates; and had they brought him to trial for the murder of the King,

the Queen might have been divorced from him by the hand of the executioner.

That the confederates thought of bringing their ſovereign to *a judicial trial* is extremely improbable; becauſe their purpoſe could have been ſerved as well by aſſaſſination; and the ſovereign was not at that period conſidered, even by the ferocious barons of Scotland, as the ſervant of the people. It is indeed true that Throgmorton, in a letter referred to by the preſent author, ſays, that there was a party among the rebels who propoſed to bring their ſovereign to *trial* for the murder of her huſband; that the proteſtant preachers were clamorous for that meaſure; and, "that ſundry examples were recited to him out of the Scottiſh hiſtories, grounded (as the confederates ſaid) on their own *laws*, of the ſovereign being tried by the ſtates of the realm, though I believe, continues the embaſſador, it was but *practices*". But whoever ſhall take the trouble to conſult Keith, by whom that letter is publiſhed,* will perceive from what followed, that this was ſaid to Throgmorton, not becauſe any party among the rebels had ſeriouſly reſolved to try the Queen, but merely that it might be reported to her, in order to frighten her into a reſignation of the crown, and to prepare her for the inſidious interview which ſoon afterwards took place between her and the Earl of Murray. Taking it for granted, however, that his readers will not have recourſe to Keith, (and this he may ſafely take for granted with reſpect to nine tenths of them) Mr. Laing proceeds in the following confident ſtrain:

"From the whole tenor of Throckmorton's diſpatches, it is evident that ſhe was expoſed to no other danger but that of a judicial trial, in which her letters would be produced as the proofs of her guilt; and her friends had *no reaſon to apprehend* that the confederates would incur the public abhorrence, and the united *vengeance of France and England, by an aſſaſſination*, worſe and more atrocious than that of which they accuſed the Queen. The *harder terms* into which they were otherwiſe [if ſhe would not reſign her crown] reſolved to enter, and the puniſhment which their meſſenger [Lord Lindſay] was enjoined to denounce, *for her huſband's murder*, muſt refer, therefore, to the ſame *judicial inveſtigation*".

The friends of Mary had not ſeen her ſecretary aſſaſſinated in her preſence when ſhe was ſix or ſeven months gone with child! they had therefore no reaſon to apprehend the aſſaſſination of herſelf! But does Mr. Laing really ſuppoſe that

* P. 420, &c.

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the vengeance of France and England would not have been incurred by the confederates, had they preſumed, "by *a judicial ſentence*, to deprive their ſovereign of her crown and life"? The doctrines of liberty and equality were not then prevalent in France; nor had any national convention ſitten in judgment on its King! Even Elizabeth, though ſhe might have been glad to hear of Mary's *ſudden death*, and probably would not have enquired whether it was by poiſon or natural diſeaſe, could not have tamely looked on, while a ſovereign princeſs was tried for murder and adultery, at a tribunal erected by her rebellious ſubjects. *Cum proximus ardet Ucalegon*, ſhe would have poured her armies into Scotland, and inſtantly cruſhed the rebels, before the flames could have ſpread into England; and of this, Murray and his aſſociates were too ſagacious to entertain a doubt. Yet the wild opinion that Mary was expoſed to no other danger than that of *a judicial trial*, is aſſumed by Mr. L. as an undoubted *fact*; and is employed with another *fact* of the ſame kind, to give to his reaſonings on the conferences at York and Weſtminſter, all the plauſibility which thoſe reaſonings poſſeſs.

When the famous letters were firſt mentioned in the privy-council, they were called, "divers her privie letters, *written and ſubſcrivit with hir awin hand*, and ſent be hir to James, earl of Bothwell". When the ſame letters were produced in parliament, they were deſignated, "diverſe her privie letters, *written halelie with hir awin hand*, and ſend be her to James, ſometyme earl of Bothwell". From this difference of deſignation, the friends of Mary have obſerved, that the letters which were ſhown to the council, muſt have really been *ſubſcribed* by the hand by which they were written; but that the letters produced in parliament, where Murray and his faction had many enemies, were without any *ſubſcription*; and hence they have inferred, that thoſe letters were palpable forgeries.*

But, ſays Mr. L. this inference is deſpicable quibbling. The letters were not ſubſcribed by the Queen, but one of the contracts was. They were therefore *undoubtedly* deſcribed in the council as, "divers her privie letters, written OR ſubſcribed with her awin hand; but this clauſe, in the copy found by Haynes among the Cecil papers, has been converted, by a natural miſtake of the pen or the preſs, into written AND ſubſcribed with her own hand"! The reader will naturally aſk,

* Whitaker, vol. i. p. 378—399.

if Mr. Laing has any authority for this critical emendation. He has; and here it is.

In the Cecil copy there are ſeveral miſtakes, ſuch as "*bludie* for *blindlie*, *priveit* for *pretendit*, *traine* for *tyrannie*, which may be eaſily traced to thoſe contractions ſo frequent in old MSS. which rendered the Scotch words unintelligible to an Engliſh tranſcriber" (Appendix, vol. ii. p. 127): and as OR, it ſeems, is frequently contracted in thoſe MSS. it was natural for the Engliſh tranſcriber to miſtake the *contraction* of OR for AND!!

This, no doubt, is very ſatisfactory reaſoning; and yet we are ſo dull as not to perceive its force, or to be able to reconcile it with the appearance of the word *halelie*, in the deſignation of the letters which were produced in parliament. The contract, which was ſubſcribed by the Queen, was not pretended to have been written by her, but by the Earl of Huntley! If, then, that contract was included in the general denomination of *privie letters*, which is ſuppoſed in our author's arguments, how could the rebels, or the parliament, ſay that the conduct of the confederates, in the detention of the Queen's perſon, was by her own default; "in as far as by diverſe her privie letters, written *halelie* with her awin hand, &c. it is moiſt certaine, that ſhe was previe, airt and pairt of the actual deviſe and deid of the murthour of the King"? If to this very ſingular blunder, be added the two confeſſions of Paris, of which a full account is given by Tytler and Whitaker, the variation in the number of the letters* pretended at different times to have been written by Mary to Bothwell; together with the ſonnets, of which no mention is made in the privy-council or in the Scotch parliament, may we not, by ſubſtituting Paris for Sprott, apply to them our author's reaſoning againſt the authenticity of the letters, on the evidence of which Logan was found guilty of having conſpired, with Gowrie, againſt the life or liberty of James?

"Whatever was the nature of that conſpiracy, the diſcovery employed to aſcertain its truth is obnoxious to juſt ſuſpicion, when minutely examined. Sprott, a notary too inſignificant, and his crimes too trivial for a vindictive puniſhment, ſhould have been reſerved as the only witneſs to whom Logan was perſonally known;† nor can his

* See Whitaker, vol. i. p. 446—480.

† Paris, ſaid to be the bearer of the firſt letter, was living and in priſon in 1569; but he was not produced as evidence againſt Mary, nor even his confeſſion made public till ſome time after he had been hanged at St. Andrews!!

execution

execution be juſtified by the confirmation inhumanly expected from his dying declaration. There were two letters produced at his confeſſion,* the one from Gowrie, which afterwards diſappeared, the other a tranſcript of Logan's anſwer, the original of which was preſerved among his writings, and engroſſed in his indictment. But at Logan's poſthumous trial, four additional letters were produced;† and although the diſcovery of theſe might be recent, the letter formerly inſerted in Sprott's indictment, was again exhibited in a different form;‡ enlarged, amended, and replete with ſuch material alterations§ and additions, that the forgery is manifeſt, and reflects ſuch utter diſcredit on the whole correſpondence, that the evidence, for its authenticity, can amount to no more than a proof of the dexterity with which the forgery was executed." Vol. i. p. 53.

Such was this author's reaſoning, in the *firſt* edition of his Hiſtory, on the letters produced as evidence at the poſthumous trial of Logan of Reſtalrig, for his concern in Gowrie's conſpiracy; and if thoſe letters underwent the changes which he ſays they did, the reaſoning is unanſwerable. It muſt not, however, be concealed, that Mr. Laing is now of a different opinion; that he admits the reality of the conſpiracy, in which Gowrie, with his brother, Mr. Ruthwen, and Logan of Reſtalrig, were *all* aſſociates; and that he has expunged the whole paragraph, of which the reaſoning conſtitutes a conſpicuous part, as well as the diſſertation of his friend, Mr. Pinkerton, on the ſame ſubject, from the edition of the Hiſtory which is now before us.

To have a mind open to conviction is the moſt eſſential quality of a faithful hiſtorian; and we willingly admit, that Mr. L. muſt poſſeſs this quality in *no common degree*, ſince he has abandoned opinions and reaſonings, which he formerly urged for the innocence of Logan, with as much confidence as he now urges his arguments for the guilt of Mary. Yet it muſt be confeſſed to have been a circumſtance ſingularly for-

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* The letters produced as Mary's at York, were FIVE.

† Juſt before Murray's return to Scotland, he put THREE ADDITIONAL LETTERS into the hands of Cecil.

‡ The letters were preſented to Murray's privy-council, as SUBSCRIBED by the Queen; to the Scotch parliament WITHOUT ANY SUBSCRIPTION!

§ The rebels, before the production of their letters, aſſured Throgmorton, that "by the teſtimony of Mary's hand writing, which they had reſerved, they had as APPARENT PROOF AS COULD BE, of her concern in the murder of her huſband"; but this apparent proof, for a reaſon aſſigned by Whitaker, (vol. i. p. 364—371) was changed before the letters were ſhown, into IMPERFECT HINTS and OBSCURE INTIMATIONS.

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tunate, that he ſhould have ſeen reaſon to abandon his arguments for the ſpuriouſneſs of the correſpondence between Logan and Gowrie, *juſt at the time* that he undertook to eſtabliſh the *authenticity of the letters*, ſaid to have been written by Mary to the Earl of Bothwell! Nine tenths of mankind will indeed receive as truth whatever has any degree of plauſibility, and is aſſerted with confidence, becauſe to nine tenths of mankind inveſtigation is peculiarly irkſome; but as no confidence can gain admiſſion to arguments in ſupport of *palpable contradictions*, this diſcovery by our author, of his former miſtake, we muſt again ſay, was ſingularly fortunate!

"Here then", to uſe his own language, "we may ſecurely reſt, without deſcending" to an examination of his miſerable miſrepreſentation of the reaſonings of Whitaker, or his rude attack on the character of Camden, which we believe was never attacked before; and which will probably ſurvive the character of even Mr. Laing himſelf. In ſtating the arguments of Whitaker, he attempts to wield the weapons of wit; but in his hands theſe weapons are dangerous only to himſelf. Hurried along, no doubt, by the impetus of genius, and fluſhed with the victory which he thinks he has obtained, he has permitted his work to go abroad into the world with a palpable contradiction in the very ſame page.

"But the Scottiſh copy from which the extracts were taken, was undoubtedly communicated as a tranſlation, at York as at Weſtminſter, when "Murray and his colleagues, according to the appointment yeſterday," (Tueſday, December 7th, of which the minutes are loſt) "came to the Queen's majeſtie's commiſſioners, ſaying, that as they had YESTERNIGHT produced and ſhewed ſundry writings tending to prove the hatred which the Queen of Scots bare towards her huſband to the time of his murder; wherein alſo they ſaid might appear ſundry arguments of her inordinate love towards the Earl Bothwell, ſo for the further ſatisfaction both of the Queen's majeſty and their lordſhips, they were ready to produce and ſhew a great many other letters written by the ſaid Queen, wherein as they ſaid might appear very evidently her inordinate love towards the ſaid Earl Bothwell, with ſundry other arguments of her guiltineſs of the murder of her huſband. And ſo thereupon they produced ſeven ſeveral writings, written in French, in the like Romain hand as others her letters which were ſhewed YESTERNIGHT and avowed by them to be written by the Queen." Vol. i. p. 218.

Here Mr. Laing confidently aſſerts, that the Scotch copy produced at York YESTERNIGHT (December 7th) was communicated as a TRANSLATION, whilſt his author,* in the very

* Anderſon, I. 150.

extract

extract which he has quoted in ſupport of that aſſertion, ſays expreſsly, that the letters ſhown *yeſternight*, were avowed by them (Murray and his party) TO BE WRITTEN BY THE QUEEN! Did the Queen tranſlate, for the uſe of the Engliſh commiſſioners, the letters from which her rebels wiſhed them to infer that ſhe was an adultereſs and murderer?

The chapter in which the author makes this exhibition of his candour and accuracy, abounds with much ſingular reaſoning about Buchanan, and Wilſon, and Smyth; and the parts which theſe men reſpectively acted in the compoſition of *the detection of Mary's doings*, and in the *tranſlation of the letters into Latin*, as well as about *the progreſs of thoſe letters to the preſs*; but on that reaſoning we ſhall make no remark, for it can impoſe upon no man who ſhall read it with attention. The ſame thing may be ſaid of the critical examination of the letters and ſonnets,* which betrays an ignorance of the idioms of the Latin, French, and Engliſh languages, ſuch as could not have been expected from a man, who preſumes to think himſelf qualified to ſit in judgment on all that has been written at home and abroad on this long-agitated controverſy. The aſſertions, however, which are meant to ſupply the place of argument, are made with matchleſs confidence; and confidence, eſpecially when accompanied with ſarcaſm and invective, never fails to gain credit with the million, who have neither leiſure nor abilities to ſeparate truth from falſehood, when both are involved in a chaos of words. To repreſs ſuch confidence, no man is better qualified than Mr. Whitaker; and with great deference to his ſuperior judgment, we beg that nervous writer, and patient inveſtigator, to conſider what he owes on the preſent occaſion to himſelf; to the memory of Goodall, and Tytler, and Stuart; to the honour of the anceſtor of our gracious Sovereign; and, above all, to the ſacred cauſe of truth.

In vain may he ſay, that Laing's proofs of the guilt of the Queen are leſs plauſible than thoſe of Robertſon; and that if he has vanquiſhed the giant, it is too much to expect that he ſhould again buckle on his armour, merely that he may enter the liſts with the giant's dwarf! This may be true; but, we truſt, that it is not mere victory for which Whitaker contends; and we may venture to aſſure him, that there are many

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* It is worthy of remark, that in his criticiſms on the ſonnets, he ſeems (vol. i. p. 341, 342) to admit, that Mary and Bothwell were married only in the Proteſtant form, in direct contradiction to what we have ſeen him aſſerting elſewhere!

readers

readers who will be miſled by this author's account of the judicial confeſſions, and by the confidence with which he accuſes the defenders of the Queen with wilful falſehood; if that account be not ſtrictly analyzed, and if theſe accuſations be not repelled. Neither the one nor the other can be done within the narrow limits of a Review; but if they could, our many avocations leave not us at leiſure to examine with ſufficient accuracy the various authorities to which Mr. Laing appeals. We are, however, willing to believe that we have done enough to convince our readers, that not truth, but the defence of a party, is the object of the author through the whole of this Diſſertation; that with this view, matters which he ſtates at firſt as mere poſſibilities, or at the moſt as plauſible hypotheſis, he aſſumes afterwards as *facts*, from which he draws many important inferences; and that he leaves untried no art known to the moſt experienced barriſter, to biaſs the minds of the jury, before the direct proof be laid before them. Our own opinion, therefore, of the unfortunate Queen of Scots, remains unchanged by this pleading of Mr. Laing. We do not think ſo very highly of her as ſhe has been thought of by ſome of her advocates; but that ſhe was innocent of the crimes of adultery and murder laid to her charge, the induſtry with which Elizabeth and her partiſans circulated Buchanan's *detection*, whilſt they ſuppreſſed, by the hand of power, Leſlie's *defence of Mary's honour*, is to us a proof which falls ſhort only of DEMONSTRATION. With *that fact* ſtaring him in the face, it ſurely was more than *modeſt* aſſurance in the preſent author to ſuppoſe the concluſions which he has drawn ſo "conſiſtent with hiſtorical facts, that the participation of Mary in the murder of her huſband, muſt reſt *hereafter* as an eſtabliſhed truth, which no prejudice can evade, nor the perverſe ingenuity of diſputants confute".

In the courſe of theſe remarks, we have mentioned the only thing of importance, in which this edition of the *Hiſtory* differs from the former, which was reviewed in our nineteenth volume*. The author ſeems to have availed himſelf of our hints, reſpecting his ſtyle; for though it is not yet free from provincial idioms, it is in many reſpects improved, and is certainly leſs expoſed to the cenſure of the grammarian.

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* i. e. The change of the author's opinion reſpecting the conſpiracy of Gowrie: ſupra p. 641.

ART.

ART. X. *Practical Obſervations on Inſanity, in which ſome Suggeſtions are offered towards an improved Mode of treating Diſeaſes of the Mind, and ſome Rules propoſed which it is hoped may lead to a more humane and ſucceſsful Method of Cure: to which are ſubjoined Remarks on Medical Juriſprudence, as connected with diſeaſed Intellect. By Joſeph Maſon Cox, M. D.* 8vo. 166 pp. 5s. Murray. 1804.

MANIACAL caſes are ſaid to be of more frequent occurrence now than heretofore, and in this country more than in any other part of Europe. This poſition, which is not, we believe, allowed by the phyſicians to our two great inſtitutions for the reception of inſane patients in London, is conſidered by Dr. Cox as an acknowledged fact, and the reaſon he thinks ſufficiently obvious.

"Early diſſipation," he ſays, "unreſtrained licentiouſneſs, habitual luxury, inordinate taſte for ſpeculation, defective ſyſtems of education, laxity of morals, but more eſpecially promiſcuous intermarriages, where one or both of the parties have hereditary claims to alienation of mind, are ſufficient to explain the lamentable fact." P. 1.

But it is evident that ſcarcely any of theſe cauſes will apply to the major part of the perſons who are inmates at Bethlehem, St. Luke's, or Hoxton; particularly to the females, who equal the number of males in thoſe receptacles. The moſt frequent cauſes of inſanity, which the author afterwards recogniſes, are immoderate and habitual drinking, religion, love, long and intenſe application to one object or courſe of ſtudy, and a diſpoſition derived from parents, which probably originated in one of theſe cauſes. Of the manner in which theſe cauſes act, in producing the diſeaſe, little ſatisfactory is known, as on examining the brains of perſons who had died inſane, in ſome of them no marks of diſeaſe have been obſerved; while, on the other hand, that organ has been found much injured, in ſubjects who, while living, had ſhown no ſymptoms of alienation of mind.

"Infants have been born," he ſays, "without brain, and adults almoſt completely deprived of it by diſeaſe, yet the faculties ſaid to depend on the integrity of this organ, did not appear to ſuffer." P. 8.

That infants have been born without brain is true, but as they never live in that ſtate more than a few hours, no proof can be drawn from them, that the faculties ſuppoſed to depend on the integrity of that organ would not have been wanting.

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The author next gives a deſcription of the ſymptoms uſually attendant on inſanity, and marks thoſe which give more or leſs hope of a favourable termination of the diſeaſe, and then proceeds to lay down general rules for the treatment of inſane patients, which he conſiders under the heads of medical, and moral treatment. In the one, we are to be guided by the conſtitution and habit of body of the patient; in the other, by the diſpoſition of mind, and the nature of the hallucination. On the medical treatment he is, in this part, conciſe, only recommending that the ſtomach and bowels be properly cleanſed, with which the cure ſhould in all caſes begin. This ſubject is reſumed towards the latter part of the work, where the author examines the medicines commonly employed for the purpoſe. On the moral treatment he is more diffuſe, but not always, we think, intelligible; indeed he complains of the difficulty of being explicit.

"The eſſence of management reſults from experience, addreſs, and the natural endowments of the practitioner, and turns principally on making impreſſions on the ſenſes. It is impoſſible to exhibit a ſet of invariable rules in this department of our curative attempts; the methods had recourſe to, and the conduct of both medical and other attendants muſt be regulated by the circumſtances of the caſe."

This is perhaps as much as could be ſaid on the ſubject. It is from experience, not precept, we muſt acquire knowledge of the method of managing inſane perſons.

In examining the moral means, as the author calls them, which he recommends in changing the concatenation of ideas, ſome of them appear to us too whimſical, abſurd, or even too dangerous to be admitted.

"Where there is no obvious corporeal indiſpoſition, it certainly," he ſays, "is allowable to try the effect of certain deceptions, contrived to make ſtrong impreſſions on the ſenſes, by means of unexpected, unuſual, ſtriking, or apparently ſupernatural agents; ſuch as after waking the party from ſleep, either ſuddenly, or by a gradual proceſs, by imitated thunder, or ſoft muſic, according to the peculiarity of the caſe, combating the erroneous deranged notion either by ſome pointed ſentence, or ſigns executed in phoſphorus upon the wall of the bed-chamber, or by ſome tale, aſſertion, or reaſoning; by one in the character of an angel, prophet or devil." P. 28.

The author knows that perſons have been ſometimes frightened out of their wits, and thence ſeems to think it not irrational to ſuppoſe their wits may be frightened back again. Among the cauſes of inſanity, Dr. C. has very properly mentioned drinking immoderately of fermented, intoxicating liquors; this perhaps led him to propoſe, in ſome caſes, where ſtimulants were ſuppoſed to be wanting, "keeping

ing the patient, for days in ſucceſſion, in a ſtate of intoxication." P. 42. The ſtramonium, thorn-apple, is ſaid to deprive perſons who eat of it of their reaſon; it was on that account that a German philoſopher, about fifty years ago, was induced, he ſaid, to try its effects in curing inſanity, and, as we are told, with ſurpriſing ſucceſs, many patients being reſtored to reaſon by its agency; but we have never heard of any other phyſician uſing it under ſtars equally propitious.

Among the agents to be reſorted to under this head, the author reckons muſic, in which he ſeems to have much faith; he certainly deſcribes the effects of it upon his patients, in a manner truly poetical.

"The power of harmony over ſome human conſtitutions," he ſays, "is not eaſily conceived or deſcribed. I have ſeen it rouze from a moſt lethargic ſtate, and divert the mind from the ſubject of its deepeſt contemplation. In a military maniac, I once witneſſed the notes of a ſhrill fife managed with ſome addreſs, firſt waken attention, then occaſion intereſt, as was obvious by his animated looks and beating time; and at length, by varying the air according to the effects, produce the moſt pleaſing ſenſations, as he afterwards informed me, brought back ſome very impreſſive recollections, excited entire new trains of thought, and ſeemed to correct the error of intellect; though he had not left his bed for ſix weeks, nor ſpoken a ſingle word during that time, and been ſupported entirely by force, he now aroſe, dreſſed himſelf, and without any other remedy but gentle tonics, returned to his former habits of neatneſs and rationality, advancing gradually to perfect recovery." P. 53.

Such power has muſic; who will hereafter doubt of its ſoftening rocks, and bending knotted oaks? There are many other caſes related in the courſe of this volume, as evidences of the advantages of the methods recommended, but they are in general too looſely put together to anſwer the intended purpoſe; we are neither told how long the patients had been ill previous to their being ſubmitted to the author's care, nor how long they were ſubjected to his treatment, before they recovered. But this was neceſſary, as many perſons recover from inſanity, only on being reſtricted from the courſes that occaſioned the complaint, without taking any kind of medicine. No names alſo are given of any medical aſſiſtant who had ſeen any of the patients, either previous to, or during the cure; not even the name of the ſurgeon who cured the wound in the patient, who had caſtrated himſelf; nor any ſtatement of the proportion of patients who recovered, out of a given number that were under cure; and yet that was neceſſary to enable the reader to form an eſtimate of the value of the methods propoſed. There have been two caſes, we will obſerve, of hypochondriacal patients,

who

who caſtrated themſelves, recorded; the one in the ſecond volume of Medical Communications, the other in Dr. Heberden's Commentaries.

Swinging, particularly whirling the patients rapidly round, until they become dizzy and ſick, is another of the remedies which in the hands of the preſent author appears to have been very efficacious in the cure of inſane patients.

"It proves," he ſays, "a mechanical anodyne. After a very few circumvolutions, I have witneſſed the ſoothing, lulling effects, when the mind has become tranquillized, and the body quieſcent; a degree of vertigo has often followed, and this been ſucceeded by the moſt refreſhing ſlumbers: an object the moſt deſirable in every caſe of madneſs, and with the utmoſt difficulty procured. Maniacs in general are not ſenſible to the action of the common oſcillatory ſwing, though it affords an excellent mode of ſecure confinement, and of harmleſs puniſhment; and I have met with a few inſtances where the circulating, in both the horizontal and perpendicular poſtures, produced no effect. The valuable properties of this remedy are not confined to the body, its powers extend to the mind. Conjoined with the paſſion of fear, the extent of its action has never been accurately aſcertained; but I am of opinion it might afford relief in ſome very hopeleſs caſes, if employed in the dark where from unuſual noiſes, ſmells, or other powerful agents acting forcibly on the ſenſes its efficacy might be amazingly increaſed." P. 104.

The digitalis alſo receives high commendation from this author, there being few caſes, he ſays, in which it may not be advantageouſly uſed. It ſtands next in his liſt of medicines to emetics. Then follow purging, bathing, bliſtering, ſetons, the application of rubefacients, &c. to each of which the author gives its appropriate portion of praiſes. The volume concludes with directions for the conduct of phyſicians when called upon judicially to give an opinion whether a perſon is affected with inſanity; or, being ſo, whether during the lucid intervals he is competent to alienate his property, make a will, &c. points certainly of great importance, to be clearly defined and ſettled, if they are capable of being ſo. Our readers will ſee there is much curious matter contained in this volume; and if the author's zeal has not led him ſometimes into error, our reſources in curing inſanity are more numerous and efficacious than has been generally ſuppoſed. Hitherto however, neither digitalis, ſwinging, nor any other of the means here recommended, for they have all been tried, have ſucceeded with other practitioners to the degree they are here ſuppoſed to have done. They muſt therefore be ſubjected to more numerous trials, before it would be proper to give a deciſive opinion of their powers.

ART.

ART. XI. *To Marry or not to Marry. A Comedy in Five Acts. As performed at the Theatre-Royal, Covent-Garden. By Mrs. Inchbald.* 8vo. 2s. 6d. Longman and Co. 1805.

IT certainly is not very creditable to the preſent ſtate of the drama in this country, that in our progreſs through four and twenty volumes, ſo few theatrical productions have appeared which were deemed worthy of a place among our principal and leading articles. It certainly does not ariſe from too critical a faſtidiouſneſs on our part, as the public appear to have gone hand in hand with us, and have been able to endure the repreſentation of very few productions of the kind, beyond the fleet period of a few evenings. Among the authors however of this deſcription, we have always pronounced Mrs. Inchbald deſerving of much commendation. If we have not often been tranſported with the brilliant ſallies of her wit, we have never been offended with any violation of dramatic conſiſtency or propriety. If we have not been elevated by the inventive powers of her genius, we have always been ſatisfied, and occaſionally more than ſatisfied, with the correctneſs of her ſentiments, the decorum of her ſtyle, the truth of her characters, and the great felicity of her deſign. Perhaps the taſte of the times may require an accommodation on the part of the author, to which the powers of the mind muſt ſometimes be directed in oppoſition to the better feelings of the judgment. But we proceed to give the outline of the ſtory of this Comedy.

Sir Oſwin Mortland avows a diſlike to marriage, and a fondneſs for ſtudious retirement—Whilſt purſuing this bent of his mind, his uncle Lord Danberry importunes him to marry Lady Suſan Courtly. In the interval a young lady rather curiouſly intrudes herſelf, uninvited, into Sir Oſwin's family, on a viſit to his ſiſter, Mrs. Sarah Mortland. With this lady, Sir Oſwin falls inſtantaneouſly and violently in love. Upon this circumſtance the whole of the plot hinges, for this young lady turns out to be the daughter of Lavensforth, Sir Oſwin's bitter and determined enemy. The denouement may eaſily be imagined, the enemies are reconciled, and the lovers married. We give the following ſpecimen of the dialogue:

"*Mrs. Sarah.* Your guardian has ſent me a letter by this Mr. Willowear, in which he informs me, that your real name is Lavensforth, and that you are the daughter, the only child of Sir Oſwin's inveterate enemy.—By this intelligence your guardian conceives you will immediately

diately be reſtored to him, as my brother, under ſuch circumſtances, would not ſuffer you to remain a moment longer here.

" *Heſter.* Yes, Madam, I am the child of an unfortunate man, whoſe name I never heard without upbraidings. I knew he had many enemies, and for that reaſon I was denied my right to be called by his name: but I did not know that Sir Oſwin was his particular foe.

" *Mrs. Sarah.* Yes; and tho', poſſibly, both of them good men, peculiar occurrences in the earlier part of their lives, when Sir Oſwin was very young indeed, made them the bittereſt enemies.

" *Heſter.* Oh, then, my dear, dear, Madam, do not tell Sir Oſwin who I am, 'till I am gone away—Indeed, I'll go the moment he has ſeen me. But if you pleaſe, I had rather go now.

" *Mrs. Sarah.* Do you think Mr. Willowear has told my brother who you are?

" *Heſter.* No—I am ſure Mr. Willowear does not know himſelf: for my guardian, fearing he might object to my father's misfortunes, always charged me to conceal my real name from him.

" *Mrs. Sarah.* Then, I promiſe you, my brother ſhall never know it from me. Your guardian, indeed, enjoins me ſilence to all but Sir Oſwin; of courſe, he can hear it no other way.—And this ſecret of your birth, Mr. Aſhdale adds in his letter, was in conſequence of a promiſe your father extorted, when he left you to his care.

" *Heſter.* My father made him promiſe alſo, he would treat me with kindneſs—but in that, he never kept his word.

" *Mrs. Sarah.* You remember your father then?

" *Heſter.* Yes, yes; I ſhall always remember him; though, I fear, he has forgot me.

" *Mrs. Sarah.* You think he is ſtill living then?

" *Heſter.* I hope ſo! but, for theſe two laſt years, no letter—no—

" *Mrs. Sarah.* Huſh! huſh! Sir Oſwin. (Heſter *hangs down her head.)*

" *Enter* Sir Oſwin—*he paſſes his Siſter, and ſtands between her and* Heſter.

" *Sir Oſwin (after looking ſternly at each.)* My buſineſs with you, Madam, and with this young perſon will be very ſhortly concluded. It is merely to expreſs my diſpleaſure, and to expreſs it with warmth ſuch as I feel, that *I* have been impoſed upon by *you.* (*to his Siſter.*) And that a worthy man has been impoſed upon by *you.* (*to* Heſter.)

" *Mrs. Sarah.* Brother, we have both done wrong, and both hope for pardon.

" *Sir Oſwin.* Amendment muſt precede forgiveneſs. She muſt return with her future huſband.

" *Heſter.* Ah! ah! (*ſcreaming.*)

" *Sir Oſwin.* (*Roughly.*) What do you mean?

" *Heſter.* Oh, ſir! did you know what it was to have a horror of being married!

" *Sir Oſwin.* (*Shrinks and heſitates.*) Well,—well,—ſuppoſe I did know, what then?

" *Heſter.* Then, you would pity me.

" *Sir*

" *Sir Oſwin.* *(Aſide.)* The poor girl has a repugnance to marriage and I compaſſionate her.

" *Mrs. Sarah.* For my part, brother, tho' I have taken this young lady in, yet I have lectured her.

" *Sir Oſwin.* You " lecture her"—And by what authority have you lectured her?

" *Mrs. Sarah.* Hah! you think nobody is to give lectures but yourſelf.

" *Sir Oſwin.* *(Going near to* Heſter.) How old are you?

" *Heſter.* I am near ſeventeen.

" *Sir Oſwin.* I ſhou'd not have thought you ſo much!

" *Heſter.* No; for not being uſed to faſhionable company, I have nothing to ſay in converſation—except what I think.

" *Sir Oſwin.* Would to heaven all your ſex had no more to utter.—The family in which you lived, your guardian, I ſuppoſe, uſed his influence to perſuade you to marry?

" *Heſter.* Yes; and Mr. Willowear uſed his influence to perſuade me too; but I had rather not.

" *Sir Oſwin.* I don't blame your being nice, and cautious in reſpect to marriage; but you ſhould not have given your lover hopes.

" *Heſter.* I could not tell him to his face, that I hated him.

" *Sir Oſwin.* But, you received his preſents.

" *Heſter.* It was the only favour I ever granted, and he aſked a thouſand.

" *Sir Oſwin.* Favours!

" *Heſter.* He called them ſo.—He ſaid, he did not value the things he gave me, but for their being mine, Here is his great preſent of all—a diamond ring!—Will you have it? I ſhall give it with as much pleaſure to you, as he gave it to me, I dare ſay—and ſhall think it a greater favour, I'm ſure.

" *Sir Oſwin.* *(To his ſiſter.)* This is a very ſingular girl you have introduced to me!

" *Mrs. Sarah.* And I have introduced as ſingular a man to her—therefore, I truſt, you will underſtand one another.

" *Sir Oſwin.* For my part, ſhe has taken my underſtanding away.

" *Mrs. Sarah.* And as, I believe, ſhe herſelf never had any, you will agree better and better.

Sir Oſwin. *(To* Heſter.) I ſhall take this ring, and return it to its firſt poſſeſſor.—And, now, as you intend to abandon him, and your former home, what do you deſign to do? *(A pauſe.)*—Whither do you intend to go?

" *Heſter.* I did intend to ſtay here. But, I ſuppoſe, you won't ſuffer it; though Mrs. Sarah Mortland invited me, or I ſhould not have made ſo free as to come.

" *Mrs. Sarah.* Upon my word,—I only——

" *Sir Oſwin.* Huſh! Hold your tongue.—I want to hear her talk, not you.—And would you be content to ſtay, and give up all your friends?

" *Heſter.* I hope, I ſhou'd find friends here.

" *Sir Oſwin.* You have no parents?—no relations, I am told?

" *Heſter.*

" *Heſter.* My mother died, when I was an infant.—My father went abroad—perhaps is dead too: I never knew any other relations, and I hardly know my own ſurname; for I am always called Heſter.

" *Sir Oſwin.* —A Mr. and Mrs. Aſhdale brought you up?

" *Heſter.* But were ſo unkind to me, that I durſt not tell them I wou'dn't marry; and, I hope, you will not ſend me back with a man I cannot love.

" *Sir Oſwin.* Then, you never lov'd him?

" *Heſter.* O! no, no.

" *Sir Oſwin.* Nor ever lov'd any other man?

" *Heſter.* O, no, never, never.

" *Sir Oſwin.* Nor ever could, I ſuppoſe?

" *Heſter.* (*After looking at him, unconſciouſly, from head to foot.*) Yes, —yes,—yes,—O, yes.—I think I cou'd.

" *Sir Oſwin.* I thought, you ſaid, you had ſet your heart againſt marriage.

" *Heſter.* No I have not.—No, no—but I ſhould like to chooſe my own huſband.

" *Sir Oſwin.* How chooſe? Women can't make love.

" *Heſter.* But they can liſten.—And I'll never liſten but where the ſound is ſweet.

" *Sir Oſwin.* Sweets are not always wholeſome.

" *Heſter.* And yet they preſerve certain things, as well as vinegar.

" *Sir Oſwin.* (*to his Siſter.*) I don't know how I can turn this girl out of the houſe. Poor creature! (*Affecting a ſmile of contempt.*) She has loſt her mother, and is not ſure whether or no ſhe has a father.

" *Mrs. Sarah.* Then, do you be a father to her.

" *Sir Oſwin.* Is there ſuch difference in our ages?—She's ſeventeen, and I am not above——

" *Mrs. Sarah.* No; but I have been ſo uſed to hear you call yourſelf an *old* man—

Sir Oſwin. I beg you pardon, if I have—for that's making my elder ſiſter a very old woman.

" *Mrs. Sarah.* Well, and I ſhall have no objection to being an old woman, while it is a privilege of that ſtate to be of ſervice to the young ones.

" *Heſter.* And you have been of great ſervice to me—thank you—thank you.

" *Sir Oſwin.* Yes, ſiſter—you are a very good woman, I believe; and if I do find fault with you, now and then, it is becauſe I wiſh you to be my companion, and my companion to be as perfect as poſſible.—Yes, indeed—I think you have done quite right in ſheltering this poor orphan—and I recommend her to your further protection. (*Paſſing* Mrs. Sarah *over to* Heſter.)

" *Mrs. Sarah.* (*Going returns.*) You'll dine with us, Sir Oſwin?

" *Sir Oſwin.* (*Conſidering.*) Why, yes; I don't know that I am going any where—yes—I'll dine with you. (*Exeunt* Mrs. Sarah *and* Heſter. Heſter *curtſying low to* Sir Oſwin.) Poor girl! I really feel for her—poor girl! (*He walks about, moves the chairs and table—at laſt he takes up a book, ſits down and reads—of a ſudden he riſes.*) Yes, I'll ſee what can be done for this poor deſtitute girl. My ſiſter, I dare

ſay,

ſay, can employ her in her domeſtic concerns. *(He ſits down, and reads again; then takes his eye ſlowly from the book.)* She can read to my ſiſter, perhaps, and be of uſe that way.—But what have I to do with women's buſineſs! Here, in the country, my books are my ſole occupation; *(muſing)* books my ſure ſolace, and refuge from frivolous cares.—Books, the calmers, as well as the inſtructors of the mind. *(Looks in the book ſome time, then riſes.)* S'death! I cannot read.—What is the reaſon I cannot read? *(Going.)*

" *Enter* Mr. Willowear.

" *Willowear.* Well, Sir Oſwin, have you ſeen her?
" *Sir Oſwin.* Yes,—I have ſeen her.
" *Willowear.* And what do you think of my choice?
" *Sir Oſwin.* I think it a moſt imprudent one.
" *Willowear.* Why ſo?
" *Sir Oſwin.* Becauſe ſhe does not chooſe you.
" *Willowear.* Did ſhe tell you ſo?
" *Sir Oſwin.* Has ſhe not proved ſo?
" *Willowear.* I wiſh you wou'd let me ſee her.
" *Sir Oſwin.* No, by no means. *(haſtily)* I told you that if ſhe could exculpate herſelf,—and in truth this has been the caſe.—Her promiſe to you, ſhe avers, was given under the influence of fear.—She has flown to this houſe for protection; and I believe the laws of hoſpitality oblige me—Here is your ring.—But, as to the ſimple girl, without her own expreſs deſire, I cannot give up her." P. 26.

In the performance, the circumſtances of the young lady's paying ſuch a viſit to *a friend* whom ſhe had never ſeen but *once*, the improbability of the hero's falling ſo inſtantly and ſo irrecoverably in love, Lady Suſan's language and behaviour in her interview with Sir Oſwin, were probably counterbalanced by the excellence of the repreſentation. There are other irregularities alſo, which it ſeems uſeleſs to ſpecify. The Comedy ſucceeded for a certain number of nights, and will not, by any means, detract from the author's reputation. It is no fault of Mrs. Inchbald's, if the frequenters of the theatre will be ſatisfied with ſuch ſlight and unſubſtantial food; the talents which produced the Simple Story, and other works of the kind, could, no doubt, with ſuitable encouragement, contrive and execute a loftier and more durable edifice, as well as exhibit an entertainment of more ſolid and nutritious viands.

ART. XII. *The Life of Profeſſor Gellert; with a Courſe of Moral Leſſons delivered by him in the Univerſity of Leipſic; taken from the French Tranſlation of the original German. In Three Volumes. By Mrs. Douglas, of Ednam Houſe.* 8vo. 1l. 1s. Kelſo printed. Hatchard, London. 1805.

GELLERT, though much admired in his own country, has hitherto been very little known in this, and Mrs. Douglas has certainly conferred a benefit upon the public, in bringing forward to notice the life, and ſome part of the writings, of ſo truly amiable, and ſo truly Chriſtian, an author. In reading the Life of Gellert, it is impoſſible not to compare him, more or leſs, with our own admired Cowper. The ſame modeſty, the ſame gentleneſs, the ſame ſimplicity of character, the ſame conſtitutional melancholy, the ſame ardent piety, though, happily, not being entangled with the overwhelming idea of arbitrary and irreſiſtible condemnation, the mind of Gellert was not precipitated into a diſeaſed deſpondency. He was, in ſhort, what Cowper would have been, had he eſcaped the taint of Calviniſtic methodiſm.

This amiable writer is more known in France than here; and the preſent ſpecimen of his works is derived from the ſource of a French tranſlation: his fables, if we miſtake not, have alſo been tranſlated into that language; and a ſelection of his letters, by M. Huber, in 1770, was preceded by an eulogium of the author. Though it is always to be wiſhed that an author ſhould be tranſlated from his own original language; and Mrs. D. herſelf ſuſpects, that the French tranſlator has not always been accurate; yet we cannot but welcome the publication, as containing much that may be uſeful, particularly to the younger claſſes of readers. When a lady, who can have no motive but the deſire of doing good, undertakes a labour of this kind, we ſhould not be too rigorous in preſcribing the exact conditions of it.

Chriſtian Furchtegott (or Feargod) Gellert, was born in 1715, at Haynichen, in Saxony. His life was divided between his ſtudies, his writings, and his public teaching, and he died in 1769, at the age of 54. He was a divine of the Lutheran church; and though he was deterred from preaching by an early failure, which his natural timidity could not recover, it appears that he publiſhed ſermons, ſome of which are cited in the life here publiſhed. His other works ſeem to have been produced in this order: 1. ſeveral fables, written for a periodical publication, entitled, "Amuſements of the Heart and

and Underſtanding", 1742; theſe were much noticed and admired; 2. a comedy, called the Devotee, publiſhed in the ſame work; 3. A volume of fables and tales; 4. another comedy, called, "the Lottery Ticket"; 5. a novel, named, "the Swediſh Counteſs"; 6. a book, entitled, "Conſolations for Valetudinarians", which he was led by his own infirm health to compoſe; 7. a volume of dramatic works, 1747; 8. a ſecond volume of tales and fables, 1748; 9. a collection of letters; 10. didactic poems, 1754; 11. "Sacred Songs"; 12. ſome diſſertations on poetry and compoſition; 13. moral leſſons, or rather lectures.*

"Uſeful, however, as theſe writings were to the Germans, they may be ſaid to be merely the occupations of his leiſure hours, for he devoted the greateſt part of his time to the inſtruction and improvement of the academical youth. He taught belles lettres to his diſciples, explained to them the rules of poetry and eloquence, exerciſed them in compoſing according to theſe rules, and formed their ſtyle and their taſte, by habituating them to write with perſpicuity, and to give an eaſy natural air to their productions. Theſe leſſons were univerſally admired; ſcholars of every rank, eſpecially the young nobility, of various countries, who ſtudied at Leipſick, ran eagerly to hear Gellert." Vol. i. p. 68.

The chief part of his works, all indeed except the laſt, were produced before he was oppreſſed with thoſe diſorders which embittered the laſt years of his life. The picture of theſe ſufferings, and his conduct under them, is at once affecting and inſtructive.

"In the midſt of theſe honourable labours, a terrible hypochondriac affection, made his life a continual ſeries of ſuffering. He was tormented with this malady from the year 1752, eſpecially during ſummer. He, nevertheleſs, obſerved the ſtricteſt diet, ever attentive both to the quality and quantity of his food, and very exact in taking exerciſe; this, however, could not prevent his days from being melancholy and painful, and his nights agitated by watchfulneſs, or by frightful dreams. Sleep generally weakened rather than refreſhed him. He was continually diſtreſſed with oppreſſions on his lungs; and the powers of his mind became languid, owing to the continual ſufferings and uneaſineſs of his body. He very ſeldom felt that vivacity and chearfulneſs which is a natural ſign of a free circulation of the blood and humours. An extraordinary melancholy, and inſurmountable languor, the effects of his cruel malady, darkened his ſoul. It ſeemed to him, ſometimes, that his memory only ſerved to recal to his mind and make preſent to him, whatever diſagreeable circumſtances might have occurred in his paſt life. Though he had conſtantly recourſe to

* Theſe were poſthumous, but prepared by himſelf for the preſs.

reaſon and to religion, to get the better of his imagination, it, nevertheleſs, was continually preſenting him with black and melancholy images, and exciting in his mind ideas which he abhorred. All thoſe truths, on which he formerly dwelt with ſo much pleaſure, appeared to have loſt, to him, all their charms and ſweetneſs. When we poſſeſs ourſelves, we wreſtle, if I may ſo ſay, with our ſufferings, and ſtrive to ſupport our diſtreſſes with firmneſs. Gellert endeavoured, therefore, to guard himſelf from all impatience, he frequently occupied himſelf in religious meditations, he did not allow any interruption in his pious exerciſes; but he grieved that his weakneſs would not allow him to correct certain abſences of mind, which hindered him from collecting his ideas as he would have wiſhed, in his hours of retirement, and from acquitting himſelf of thoſe duties with as much taſte and pleaſure as he did formerly." Vol. i. p. 77.

He is further delineated to us, and in a manner to excite our regard, in the following paſſage:

" Theſe ſufferings, ſo ſeldom interrupted, were ſo much the more diſtreſſing to him, as religion ſeemed to refuſe him thoſe aids and conſolations, which he never ceaſed ſeeking, in meditation on the truths of Chriſtianity, and in the conſtant exerciſe of prayer. The more his ſufferings encreaſed, the more he applied himſelf, even to a ſcrupulous degree, to prevent the bad influence they might have on his piety, on his patience, on his reſignation to the will of God, and on his zeal in acquitting himſelf of all his different duties. He watched, therefore, without ceaſing over his thoughts, and every emotion of his heart; attentive to all his diſcourſe, to all his actions, that nothing might eſcape him, to occaſion himſelf reproach*; ever watchful againſt that exceſſive ſenſibility, ſo natural to valetudinarians, that his ſociety might not become irkſome to his friends, or to his diſciples, whom he continually laboured to inſtruct and improve.

" Unable to maſter that inveterate ſadneſs, ariſing merely from the bad ſtate of his health, and which obſcured his ſoul in ſpite of all his endeavours, he determined that, at leaſt, no one ſhould ſuffer from it but himſelf. The ſweet and affectionate character which was natural to him, diſplayed itſelf in his phyſiognomy, in his languid and melancholy looks, and in the whole air of his countenance. To love him, it was only neceſſary to ſee him, and whoever had ſeen him, could no longer doubt whether he deſerved to be loved. That virtue could never be ſufficiently admired, which ſo immediately captivated every heart; and the univerſal benevolence with which he was animated, and that deſire of giving pleaſure to every one around him, piercing through the cloud, which the ſenſe of his ſufferings ſpread over his outward appearance, was inexpreſſibly touching." Vol. i. p. 80.

Many other inſtances of his profound humility, diſtintereſtedneſs, and ſingularly amiable diſpoſition, might be taken from this volume; but we muſt proceed to the notice of his lectures, which occupy the larger part of the publication.

* Query? to occaſion him ſelf-reproach. *Rev.*

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We have alſo before us a life of him written by his friend, the celebrated Jo. Aug. Erneſti, who perfectly confirms all that is here ſaid of his character and merits. It is publiſhed in the ſecond volume of "Opuſcula Oratoria", written by that celebrated ſcholar and critic. Gellert was warm in his friendſhips, and Erneſti, Rabener, and Gaertner, were among the chief of a numerous ſet of friends. We will cloſe the preſent account of his life by that which is very important in it, the manner in which he met death.

"The town and univerſity (of Leipſic) ſhuddered at the idea of the loſs with which they were threatened. But the moment of his reward was come; and Gellert, who had given up all hope of longer life, experienced, perhaps for the firſt time, a pure and unmixed joy. He had frequently occupied his mind in reflecting on his end, but, by his own confeſſion, this idea commonly diſturbed him, and he feared not being able to overcome the terrors of death. The more a Chriſtian is humble, the leſs he dares reckon on that ſecret ſtrength which religion imparts in times of need. His fear of death was, doubtleſs, a merely mechanical emotion; and his ſoul waited for that moment in which the Chriſtian beholds death without apprehenſion, and even with joy. A firm, but ever humble confidence in the mercy of God, through Jeſus Chriſt, appeared to elevate him above himſelf; and melancholy, the conſtant companion of his life, did not dare follow him to the confines of eternity. He was delivered from his apprehenſions, and, nevertheleſs, preſerved a conſtant ſenſe of his imperfections, and of his unworthineſs in the ſight of the Supreme Being. He fixed his thoughts on the beatitude to which he was approaching; and to conſole his friends, diſtracted by the conviction that medical art tried in vain to prolong his days, he converſed with them on the glorious proſpect before him."* Vol. i. p. 150.

Something very ſimilar was obſerved in our great Johnſon, who never conquered the apprehenſion of death till the very time of its approach. Both depreſſed by conſtitutional melancholy, and both ſupported at the end by the ſentiments and hopes of religion.

We have dwelt the longer on the life of Gellert, becauſe it appeared to us a peculiarly inſtructive part of the preſent work. His moral lectures, though they give a high idea of his heart, and the excellence of his principles, do not diſplay

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* To the ſame effect ſpeaks his learned friend Erneſti: "Erat omnino timidior, ſed ut magis corporis, ab hypochondriis malè affecti vitium, quam animi imbecillitatem agnoſceres. In primiſque præ ſe ferebat apud amicos mortis horribilem quendam et invictum timorem: cum mors ante oculos eſſet, nullæ timoris illius reliquiæ animadvertebantur. Nempe illic corpus horrebat mortem, animus tempora contemnendæ mortis expectabat". Opuſ. Orat. tom. ii. p. 150.

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his talents in the ſtrongeſt light. They are not profound, as it is ſaid they were not intended to be; but neither are they very acute or original. They contain, chiefly, common notions, delivered in a popular way, and illuſtrated by imaginary characters. His own opinion of them was ſo modeſt, that it was with great difficulty he was perſuaded, by the ſolicitations of his friends, to prepare them for the preſs, in the laſt year of his life: entruſting the publication to his friends Schlegel and Heyer. They are characterized with great juſtice in the life we have ſo often cited.

"It is viſible, in the diſcourſe which Gellert deſigned as an introduction to his book, what a modeſt opinion he entertained of it. His two friends obſerved in their preface, that theſe leſſons were leſs deſigned to ſatisfy curioſity, to inform and exerciſe the underſtanding, than to touch the heart. We muſt not, therefore, ſeek in them for new diſcoveries in morality, new ſyſtems, ingenious hypotheſis, demonſtrations, properly ſo called, and ſolutions of embarraſſing caſes of conſcience. Their great merit conſiſts in the judicious choice of the moſt uſeful ſubjects; in the method in which they are treated; and in the attention of the author never to loſe ſight of the Chriſtian religion, on which he founds the baſis of all his morality." Vol, i. p. 148.

The character given of them by Erneſti, may alſo, with propriety, be introduced:

"Erat autem univerſum docendi genus perſpicuum in primis, et, *in genere quidem morali*, paullulum ad popularitatem concionum in templo habendarum accedens. Nam et hortabatur interdum ad ſtudium virtutis cujuſque, et laudabat officia magna, indignabaturque vitiorum fœditati: nec ingenium magis agnoſceres viri, quam pectus: et ipſe tum ingeniis, tum animis vitæque conſulere cupiebat. In quo adjuvabatur etiam amore ergà ſe audientium, et ipſo vocis ſono, ad capiendos molles animos, et a naturâ, et conſuetudine, et ipſa imbecillitate corporis, temperato et facto." Opuſc. ii. 144.

The latter circumſtances, which are mentioned alſo in the life here publiſhed, account for the great intereſt and attention with which he was heard; and for the eagerneſs of his friends and auditors to have his lectures publiſhed, which his own feelings reſpecting them would not otherwiſe have ſuggeſted.

The ſubjects of the lectures contained in theſe volumes are theſe:* vol. ii. Preliminary Diſcourſe, 1. on morality in general, p. 7; 2. ſentiment of good and evil, p. 34; 3. ſuperiority of our morality to that of the ancients, p. 54; on this lecture, there are notes ſubjoined by the German editors, at

* N.B. A table of contents is much wanted.

p. 343;

p. 343; 4. on religious and philoſophical morality, p. 77; 5. on virtue, as calculated to promote felicity, p. 98; 6.—10. on the means of forming the mind to virtue, p. 123; 11. on the care of our health, p. 248; 12. neglect of health, p. 271; 13. on decency, p. 293; 14. on appearances, p. 315.—In the third volume are the following lectures: 15. on relative duties; 16. 17. on thoſe which relate to mental advantages, p. 18; 18. 19. on the government of the paſſions, p. 56; 20. on humility, p. 102; 21. on benevolence, &c. p. 119; 22. on education, p. 142; 23. on the education of more adult perſons, p. 172; 24. on the duties of relationſhip, &c. p. 197; 25. on marriage, p. 217; 26. on our duties towards God, p. 238; concluſion, p. 260. Beſides theſe, there are, in the firſt volume, thoughts on religion, p. 193; and on the excellency and advantages of devotion, p. 211. In the third volume, beginning with a new order of pages, after the original termination, inſtructions of a father to his ſon, p. 5, and a ſet of moral characters, p. 42—100. Whence theſe additions, in the one place or the other, are derived, we are not told.

From this ſtore of inſtructions, laudable and amiable throughout, we ſhall ſelect the following two characters, with the reflections ſubjoined to them, forming the cloſe of the 6th lecture. They will give altogether an accurate notion of the mode of inſtruction employed by Gellert.

"Prudentius is temperate in the uſe of his food, moderate in his pleaſures, and regular in his hours of ſleep: but this is becauſe he paſſionately loves money, and health, and life more than all. He would ceaſe to be temperate if his ſtomach were more capable of digeſting, if wine were leſs coſtly, and if he could poſſibly purchaſe an emancipation from illneſs. He takes care not to remain long at table, he knows that ſitting too much is bad for the health; whereas walking or going out in a carriage is a very wholeſome exerciſe; to this, therefore, he with pleaſure gives up moſt of his time. He avoids being in a paſſion, he reſtrains himſelf, becauſe paſſion would put his blood into a fermentation: but a malignant ſatisfaction ariſing from the ill ſucceſs of others, is no ſource of ill health; in this, therefore, he allows himſelf. You will ſeldom hear him ſpeak ill of others, he fears to become an object of reſentment; but with how much pleaſure will he not rally other people's failings? He finds ſomething to laugh at in them, laughing enlivens him, and he feels the better for it. What ſignify to him, rank, titles, fame? he only wiſhes to live at his eaſe; and to obtain vain glory, he will not act ſo as to ſhorten his days. Prudentius, for all theſe reaſons, imagines himſelf to be leading a very regular courſe of life, and in fact, it coſts him not a little, ſo far to conſtrain himſelf; but who will believe this to be virtue in him, except himſelf who wiſhes to believe it, and thoſe who are ignorant

rant on what principle he acts. His virtue, his ſovereign good, his money, health, and life. But is he then to enjoy good health and long life, merely to live long and be healthy? Or have life and health no higher aims? Why then is he not temperate with a view to preſerve the ſuperiority of his faculties, both mental and corporeal, to make uſe of them as well as of his time for the advantage of ſociety, for his own advantage in labouring after his own happineſs, and from a principle of obedience to God?

"Eraſtus applies himſelf indefatigably to his commercial affairs; but has no object in view but to leave a great fortune to his children, and give conſequence to his houſe. He does not allow himſelf in means the leaſt improper to obtain this; it would be loſing his credit, and expoſing himſelf to be deprived of the bleſſing of Heaven. Nothing can equal his honeſty and integrity: he tears himſelf from ſleep to purſue his ſpeculations, and he lives frugally that he may work more aſſiduouſly at his deſk. The moſt innocent recreations might make him neglect an occaſion of gaining ſome lawful advantage; he prohibits himſelf from them entirely. His reputation is ſo well eſtabliſhed, that he is cited as an example of a conſcientious and labourious man, who ſacrifices his life and his pleaſure to his duty. But by what law is he obliged thus to give himſelf up to his commercial buſineſs, to enrich and aggrandize his family? A good education is preferable to riches, and he takes no pains to procure it to his children. The duty of accumulating wealth for them, is it not very inferior to that of watching carefully over their conduct, and that of all his houſehold? After having ſlaved during fifty years at a laborious employment, which has not had a more elevated object in view than the enriching his family, what will he have done at the end of his life, to enoble and bring his ſoul to perfection? To ſhrink from no kind of fatigue and anxiety, to leave a more conſiderable inheritance to children, and to aggrandize them, may be called vanity or natural affection, but never can be eſteemed virtue.

"It is preciſely by an effect of the attachment we have for ourſelves, and for what belongs to us, that we ſo eaſily falſify and obſcure our ideas of virtue, by giving this name to whatever procures us ſome lawful advantage, or which preſerves us from the loſs of health, of reputation, and of our well being in this life. We often think ourſelves labouring in the cauſe of virtue, when, in fact, we are only employed in ſatisfying our paſſions. We become different from what we were, without being at all better or more religious.

"Every man, then, who wiſhes to be convinced of the value of virtue, muſt *know it*, form to himſelf ideas of *his duty from the holy and immutable will of God*, and compare his ideas and the divine will together, that he may eſtimate them juſtly; otherwiſe on a thouſand occaſions he will be unable to triumph over himſelf, and the moſt he will obtain will be the pomp of virtue. He muſt labour to renew and fortify his conviction, by ſilent reflection in retirement, and by exerciſing himſelf, each day, in well doing; he muſt apply himſelf to purify his knowledge, and to clear it from thoſe errors which imperceptibly mix with it. Thus the intelligent man will encreaſe his information, whilſt he who is without underſtanding, the ſcoffer who

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flies from labour and application, and who occupies himſelf ſeldom, and inattentively, in the ſearch of wiſdom, *will not* be able to find it." Vol. ii. p. 151.

A ſhort paſſage in the concluſion of the lectures is too valuable to be omitted, becauſe it contains in a manner the eſſence of the whole.

" Young men, to whom theſe leſſons have been more particularly addreſſed, if I entreat one favour of you in return, which it is in your power to grant me, a favour intereſting to your own felicity, a favour which I ſhall conſider as the moſt precious gift you can beſtow on me, and which will form the conſolation of my future days, could you refuſe to grant it me? Let me conjure you then to recollect frequently, nay, daily, as an abridgement of theſe leſſons, that the only way to enjoy tranquillity, content, and felicity, and to die in poſſeſſion of theſe bleſſings, is conſtantly to ſtudy wiſdom, and to practiſe virtue and piety; the only means of obtaining the comfort of a good conſcience. Remember that there exiſts no real happineſs for man, but that of feeding his mind each day with the ſalutary precepts of natural and revealed religion, conforming his conduct exactly to its principles; that the ſooner he enters the path of virtue, the more eaſy and agreeable he will find it: and that every duty preſcribed to us by God has our happineſs for its object. Recollect, therefore, continually, that the young man and the man of riper years, can alone cleanſe his way by taking heed to it, according to the word of God. Let the whole tenour of your life, be a practical, rational, and truly Chriſtian courſe of morality. Apply yourſelves to it with all poſſible care and zeal.

" However earneſtly we may and do endeavour to perform this duty, it is nevertheleſs impoſſible for us by our natural ſtrength to become wiſe and virtuous. I have always laboured to bring you back to this principle with which religion and experience furniſhes us: never loſe ſight of it. Man is by nature in a ſtate of infirmity and depravity, which does not allow him to attain by his own exertions the recovery and happineſs of his ſoul. As men and as Chriſtians we muſt ſeek from God, and according to the means he has pointed out to us, the power of becoming virtuous in heart and mind. It is an important duty which reſults from the faith and obedience we owe to our creator and ſovereign maſter, and is alſo the firſt ſtep towards felicity. In conducting us to it, the feeble glimmerings of reaſon lead us to the brightneſs of revelation. By the aſſiſtance of reaſon we may certainly practiſe many apparent virtues, and abſtain from many vices, but it is not in the power of reaſon to regenerate our hearts. Let us then be careful to baniſh every falſe and ſuperſtitious idea of virtue. This virtue is not confined to our underſtanding; it does not conſiſt in ſome detached good actions; it does not conſiſt in what proceeds from the lips, or in a grave demeanour. It is not that outward decency and propriety of conduct, with which the world is ſatisfied; it is not a hypocritical bigotry, nor the gloomy devotion of a recluſe; neither is it a mere happy natural diſpoſition. It is the fruit of wiſdom, and a conſtant endeavour to reduce its dictates to practice; it is the choiceſt

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bleſſing God beſtows on us, not ſuddenly but by degrees; not without our conſent, but by a rational uſe of the means he has appointed for its attainment." Vol. iii. p. 260.

Whatever may be the defects of the French tranſlation, compared with the original, which we have not an opportunity of examining, Mrs. Douglas has well performed her taſk of rendering the French into Engliſh. Her language is, in general, pure, and very ſeldom tainted with the idioms of the language ſhe was tranſlating. In ſome places, where the author recommends German books, ſhe has very properly pointed out correſponding Engliſh or French authors in a note; as at p. 234, of vol. ii. and elſewhere. She may certainly congratulate herſelf on having preſented to the Engliſh public a book from which much good, and only good, may be acquired.

ART. XIII. *The Popular Compendium of Anatomy: or a conciſe and clear Deſcription of the Human Body with the Phyſiology or Natural Hiſtory of the various Actions and Functions of its different Organs and Parts. Containing alſo an Article on Suſpended Animation, with the proper Means to be uſed for the Recovery of Drowned Perſons, By William Burke, Surgeon.* 12mo. 261 pp. 6s. Highley. 1804.

WE feel pleaſure in recommending this excellent work to the notice of thoſe gentlemen, not of the medical profeſſion, who may wiſh to obtain ſome general notion of anatomy. The author appears to have been prompted to the undertaking by religious ſentiments; for no other ſubject furniſhes ſo many convincing proofs of a divine agency, as the admirable mechaniſm, and actions of the organs of the human body.

The arrangement of the matter is perſpicuous, the doctrines are ſound, and the ſtyle is that of a ſcholar. We only lament that the work is ſo conciſe. Had the author enlarged more on the moſt important parts, his work would have been ſtill more valuable.

To give ſome idea of the ſpirit with which Mr. Burke has executed his plan, we ſelect the following paſſage.

"*Of the Complexion.*

"The colour of the ſkin has engaged the attention of moſt naturaliſts, and by the diverſities which it exhibits among different races of people, it once gave riſe to opinions, ſome of which were innocent, but others extremely injurious to the happineſs of mankind; as directly aſſerting, that, in violation of the eternal principles of juſtice, and the

the ſacred rights of humanity, the people of one colour had a right to ſeize and enſlave thoſe of another. But now the ſeat of colour being diſcovered, and ſome of the circumſtances which influence its changes being known, thoſe erroneous opinions are exploded; and inſtead of ſeeing grounds for the aſſault and ſlavery of our fellow-creature, in the difference of his complexion from ours, the philoſopher contemplates the ſhades of the human countenance, as he does the variety of its features, and beholds alike in both the provident deſign and work of the ſupreme architect.

"It was not till lately that the true ſeat of the colour of the ſkin became known. Prior to this, anatomiſts ſuppoſed that colour depended on the outer or ſcarf-ſkin; and before the diſſection of the human body, it might have been even imagined that colour entered deeper than the ſkin, and had influence on the other and more internal parts of the frame. Malpighi, an eminent Italian phyſician, at length led to the knowledge of its true ſeat. He was the firſt who found that the ſkin of the human body conſiſted of three parts, ſeparable one from the other; namely, the ſcarf-ſkin which is external, the thicker or true ſkin beneath it, and a coagulated ſubſtance which lies between both. On future inveſtigation it was diſcovered that this coagulated ſubſtance was excluſively the ſeat of colour in the ſkin, and what cauſed the various ſhades of complexion in the different inhabitants of the globe. This diſcovery has been ſince fully confirmed by anatomical experiments. If the ſcarf ſkin be ſeparated from the coagulated ſubſtance underneath, it will be found to be ſemi-tranſparent; this is invariably the caſe with the ſcarf ſkin of the blackeſt negroe, and with that of the pureſt white. Whence it follows that the outer ſkin of both being ſimilar in tranſparency and colour, (and the inner or thicker ſkin being known not to differ in perſons of the moſt oppoſite complexions) the intermediate coagulated ſubſtance muſt be the ſeat of colour; and this ſubſtance varying in its tint, and appearing through the tranſparent ſcarf-ſkin, gives them thoſe different complexions which ſtrike us ſo forcibly in comtemplating the human race.

"Whatever cauſes co-operate in creating theſe appearances, produce them by acting upon the coagulated ſubſtance; which, from the almoſt incredible manner in which the ſcarf-ſkin is perforated, is as acceſſible as this ſkin itſelf. Theſe cauſes are probably thoſe various qualities of things, which, combined with the influence of the ſun, contribute to form what we call climate. For the coagulated ſubſtance is found to vary in its colour from the equator to the poles; being, in the higheſt latitudes of the temperate zone, generally and perpetually fair, but becoming ſwarthy, olive, tawny, and black, as we deſcend towards the ſouth.

"Theſe different colours are no doubt beſt adapted to their reſpective zones; although we are ignorant how they act in fitting us for ſituations that are ſo different; and the capability of the human conſtitution to accommodate itſelf to every climate, by contracting after a due time the ſhade proper to it, affords a fine illuſtration of the benevolence of the deity. This pliancy of nature is favourable to the increaſe and extenſion of mankind, and to the cultivation and ſettle-

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ment of the earth: it tends to unite the moſt diſtant nations; to facilitate the acquiſition and improvement of ſcience, which would otherwiſe be confined to a few objects and to a very limited range: and alſo, by opening the way to an univerſal intercourſe of men and things, to elevate the various nations of the earth to the feelings of a common nature, and a common intereſt." P. 138.

The plates are only five, but they are very neatly executed; two on oſteology: one for the veins and arteries, which of courſe is inſufficient, and two for the inteſtines: with ample deſcriptions and references to each.

ART. XIV. *General Zoology, or Syſtematic Natural Hiſtory. By George Shaw, M. D. F. R. S. &c. With Plates from the firſt Authorities, and moſt ſelect Specimens. Engraved principally by Mr. Heath.* 8vo. Vols. IV. and V.* each in Two Parts. 2l. 12s. 6d. each Volume. Kearſley. 1803 and 1804.

A great chaſm in Engliſh works on Zoology, is filled by theſe two volumes of Dr. Shaw's important undertaking. Our naturaliſts, intent on other parts of the ſubject, have left the claſs of fiſhes almoſt untouched. Since the great though poſthumous work of Willughby, which Ray brought to light in 1685, and which beſides was in Latin, we have had no publication of any magnitude devoted to this enquiry. Goldſmith takes a very ſuperficial view of it, in part of his ſixth volume; nor do we recollect any other attempt of the kind, except that of an anonymous compiler of natural hiſtory publiſhed at Edinburgh in 1792. This author, whoſe plan is generally good, though his details are very frequently incorrect, follows the Linnean arrangement, and gives a ſhort account of the moſt remarkable genera and ſpecies, in about one half of his third volume. Such fiſhes as are ever found in the Britiſh ſeas have been deſcribed by Mr. Pennant †, but theſe form a very ſmall part of the whole arrangement. The celebrated and extenſive work of Dr. Bloch has been tranſlated into French, but not into Engliſh; and it remained for Dr. Shaw to give us firſt a comprehenſive and ſatisfactory view of this whole diviſion of nature, in the Engliſh language.

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* For our accounts of the preceding volumes, ſee Brit. Crit. vol. xvi. p. 523, and xix. p. 294.

† Britiſh Zoology.

Our

Our readers may perhaps recollect that one diviſion of the animals, uſually conſidered as fiſhes, on account of their ſhape and aquatic life, were deſcribed by Dr. Shaw in the ſecond volume of his Zoology, under the name of FISH-FORMED MAMMALIA; being conſidered as quadrupeds in diſguiſe*. In this diviſion was compriſed the whole order CETE or whales, with the *genera*, Monodon, Balæna, Phyſeter, and Delphinus. This arrangement we noticed and approved in our account of the ſecond volume. That the Seals, (*Phocæ*) and the Walrus, (*Trichechus*) ſhould be claſſed with quadrupeds, will appear leſs extraordinary to the common reader.

To the remaining tribes of fiſhes, properly ſo called, two complete volumes, of 632 and 463 pages are allotted, with a proportionable number of plates. The laudable attachment of the philoſopher to method has, however, produced a ſmall inconvenience. To keep the orders diſtinctly together, the firſt part of vol. iv. ends at p. 186, where the orders APODES and JUGULARES are concluded. The order THORACICI extends from thence to end of vol. iv. This makes a very unequal diviſion of ſo large a volume, and is ſo far inconvenient: yet the reaſon fairly outweighs the objection. The fourth order, ABDOMINALES, commences with the fifth volume, and the fifth, CARTILAGINEI, at page 251. This diviſion happens to be convenient alſo, as well as right. Of the contents of theſe volumes we ſhall, as in former caſes, give a general view.

Order, 1. APODES.—*Genera.* 1. Anguilla. 2. Muræna. 3. Synbranchus. 4. Sphagebranchus. 5. Monopterus. 6. Gymnotus. 7. Ophidium. 8. Odontognathus. 9. Comephorus. 10. Triurus. 11. Ammodytes. 12. Leptocephalus. 13. Stylephorus. 14. Trichiurus. 15. Anarhichas. 16. Xiphias. 17. Stromateus. 18. Sternoptyx.

2. JUGULARES. *Genera.* 1. Callionymus. 2. Uranoſcopus. 3. Trachinus. 4. Gadus. 5. Blennius. 6. Kurtus.

3. THORACICI. *Genera.* 1. Cepola. 2. Gymnetrus. 3. Vandellius. 4. Echeneis. 5. Coryphæna. 6. Macrourus. 7. Gobius. 8. Gobiomorus. 9. Cottus. 10. Scorpæna. 11. Zeus. 12. Pleuronectes. 13. Chætodon. 14, Acanthurus. 15. Eques. 16. Trichopus. 17. Scarus.

* Gen. Zoology, vol. ii. p. 471.

17. Scarus. 18. Sparus. 19. Gomphosus. 20. Labrus. 21. Ophicephalus. 22. Lonchurus. 23. Sciena. 24. Perca. 25. Holocentrus. 26. Bodianus. 27. Scomber. 28. Gasterosteus. 29. Mullus. 30. Trigla. 31. Trachichthys.

The intelligent naturalist will perceive that in admitting some of these genera Dr. Shaw has followed Bloch, in preference to Linnæus; and that some, as Stylephorus and Trachichthys, have been instituted by himself, to admit certain fishes not before described. We proceed with the two remaining orders.

4. ABDOMINALES. *Genera.* 1. Cobitis. 2. Anableps. 3. Amia. 4. Silurus. 5. Platystacus. 6. Loricaria. 7. Salmo. 8. Acanthonotus. 9. Fistularia. 10. Esox. 11. Polypterus. 12. Elops. 13. Argentina. 14. Atherina. 15. Mugil. 16. Exocetus. 17. Polynemus. 18. Clupea. 19. Cyprinus. 20. Mormyrus.

5. CARTILAGINEI. *Genera.* 1. Petromyzon. 2. Gastrobranchus. 3. Raja. 4. Squalus. 5. Spatularia. 6. Chimæra. 7. Acipenser. 8. Lophius. 9. Cyclopterus. 10. Balistes. 11. Ostracion. 12. Diodon. 13. Cephalus. 14. Tetrodon. 15. Syngnathus. 16. Centriscus. 17. Pegasus.

Thus the *Genera* amount altogether to 92, some of which contain under them a vast number of species. It remains, out of so large an assemblage of curious and entertaining matter, to select one or two specimens for the amusement of our readers.

We pause, for this purpose, at the account of the *viviparous Blenny*, as describing a circumstance very uncommon in most of the orders of fishes. The Blenny is here the fifth genus of the order Jugulares, and the species now to be noticed grows to the length of about twelve inches. It is well figured in the 24th plate of vol. iv. We take only the part which relates to its peculiar properties.

"This fish, like the *Blennius superciliosus*, is distinguished by a particularity which takes place in but very few fishes, except those of the cartilaginous tribe, being viviparous; the ova hatching internally, and the young acquiring their perfect form before the time of their birth. Not less than two or even three hundred of these have sometimes been observed in a single fish. One might be apt to imagine that so great a number of young confined in so small a space, might injure

injure each other by the briſkneſs of their motions: but this is prevented by the curious diſpoſition of fibres and cellules among which they are diſtributed, as well as by the peculiar fluid with which they are ſurrounded. When the fiſh is thus advanced in its pregnancy, it is ſcarcely poſſible to touch the abdomen, without cauſing the immediate excluſion of ſome of the young; which are immediately capable of ſwimming with great vivacity: their relative ſize may be judged of by an inſpection of the annexed plate.

"The Viviparous Blenny is a littoral fiſh, and is found about the coaſts of the Mediterranean, the Baltic, and the Northern ſeas, and ſometimes enters the mouths of rivers. It ſeems to vary as to the period of producing its young, which, according to ſome authors, takes place in the winter, or in the very early part of the ſpring, and according to others in the ſummer ſeaſon.

"Like others of the genus, it feeds on the ſmaller fiſhes, inſects, &c. It is taken by the line and net, but is in very ſmall eſteem as a food; though perhaps ſome degree of prejudice may operate in this reſpect, the bones, like thoſe of the Gar-fiſh, acquiring a greeniſh colour by boiling." Vol. iv. p. 182.

The *Gar-Fiſh* above mentioned is frequently taken with the mackarel, which in its general colours it in ſome degree reſembles, but is longer and thinner, and has a peculiarly ſharp and protracted ſnout. It is often ſeen in our fiſh markets in the mackarel ſeaſon, but belongs to a very different tribe, being of the order abdominales, and the genus *Eſox* or pike. It is deſcribed by Dr. Shaw, under the name GAR PIKE, in his fifth volume, p. 114. The magnitude and formidable power of the ſhark tribe making it an object of general curioſity, we ſhall inſert the deſcription of a ſpecies which accident lately threw on the Britiſh ſhores, and the ſpoils of which we ourſelves ſaw exhibited in London. It is called the *Squalus Maximus*, though it does not appear to equal the occaſional ſize of the common or white ſhark. The moſt remarkable circumſtance in its appearance was the ſhape and magnitude of the pectoral fins, which the exhibitor called legs, and which had, in fact, the aſpect of large miſhapen boots. They are deſcribed by Dr. Shaw as growing commonly to the length of four feet.

"BASKING SHARK.

Squalus Maximus. *S. plumbeo-fuſcus, ſubtus albicans, dentibus parvulis conico-ſubulatis numeroſiſſimis.*

Leaden-brown Shark, whitiſh beneath, with ſmall conic ſubulate very numerous teeth.

Squalus maximus. *S. dentibus conicis, pinna dorſali anteriore majore. Lin. Syſt. Nat.*

Baſking Shark. *Penn. Brit. Zool.*

"This is a very large ſpecies, ſcarcely, if at all, inferior in ſize to the white ſhark; its length, according to Mr. Pennant, being from three to twelve yards, and even ſometimes more. The meaſurements

of

of one obſerved by that author on the ſhore of Loch Ranza in the Iſle of Arran were as follow: viz. The whole length twenty-ſeven feet, four inches: firſt dorſal fin three feet: ſecond one foot: pectoral fins four feet: ventral two feet: upper lobe of the tail five feet; lower three. Great numbers of this ſpecies of ſhark were obſerved to viſit the bays of Caernarvonſhire and Angleſea in the ſummers of 1756, and a few ſucceeding years; continuing there only during the hot months, and quitting the coaſt about Michaelmas. They appear in the Firth of Clyde, and among the Hebrides in the month of June, in ſmall ſhoals of ſeven or eight, but more frequently in pairs; and depart again in July." P. 327.

Dr. S. then copies part of the deſcription given by Pennant, and concludes the article thus.

" Mr. Pennant adds, that a ſhoal of this ſpecies will permit a boat to follow them, without accelerating their motion till almoſt within contact, when it is uſual for the harpooner to ſtrike his weapon into them as near the gills as poſſible; but that they are often ſo inſenſible as not to move till the united ſtrength of two men have forced in the harpoon deeper: as ſoon as they perceive themſelves wounded, they fling up their tail, and plunge headlong to the bottom, and frequently coil the rope round them in their agonies, attempting to diſengage the harpoon from them by rolling on the ground; for it is often found greatly bent. As ſoon as they diſcover that their efforts are in vain, they ſwim away with amazing rapidity, and with ſuch violence, that there has been an inſtance of a veſſel of ſeventy tons having been towed away againſt a freſh gale: they ſometimes run off with two hundred fathom of line, and with two harpoons in them, and will employ the fiſhers for twelve, and ſometimes for twenty four hours before they are ſubdued: when killed, they are either hawled on ſhore, or, if at a diſtance from land, to the veſſel's ſide: the liver (the only uſeful part) is taken out, and marked out, and melted into oil in kettles provided for the purpoſe. A large fiſh will yield eight barrels of oil, and two of uſeleſs ſediment. The fiſhers obſerved on theſe ſharks a ſort of leech, of a reddiſh colour, and about two feet long, but which fell off when the fiſh was brought to the ſurface of the water, and left a white mark on the ſkin.

" A male of this ſpecies was taken in the year 1801 at Abbotſbury in Dorſetſhire, entangled in a fiſhing-ſeine, and, after a violent reſiſtance, was dragged aſhore. It is ſaid to have received ſeventeen muſket-balls before it expired: its length was twenty-eight feet, and its circumference in the thickeſt part about twenty feet; its tail, from point to point, near eight feet: the teeth, according to its proprietor, who took the pains to count them, amounted to the number of four thouſand." P. 329.

But one of the moſt curious productions of the ſea is the *Pipe-fiſh* or *Hippocampus;* often ſhown in common collections, under the popular name of Sea-horſe, from a fanciful reſemblance of the head, though the creature is very small: and, as if the common ſpecies was not ſingular enough, a new

one has lately been discovered, which Dr. Shaw has first figured and described, under the name of the Foliated Pipe-fish. See plate 180, vol. . The description is thus given.

"FOLIATED PIPE-FISH.

"Syngnathus Foliatus. *S. olivaceo-nigricans, albido-punctatus, appendicibus foliaceis.*

"Blackish olive Pipe-fish, with white specks, and leaf-shaped appendages.

"A most extraordinary species; far exceeding all the rest of the genus in the singularity of its appearance, which is such as at first view rather to suggest the idea of some production of fancy than of any real existence. In its general shape it is greatly allied to the preceding species, but it is considerably longer in proportion, or of a more slender habit: its great particularity however consists in the large leaf-shaped appendages with which the back, tail, and abdomen, are furnished: these appendages are situated on very strong, rough, square spines or processes, and were it not for the perfect regularity of their respective proportions, might be mistaken for the leaves of some kind of fucus adhering to the spines. The colour of the whole animal is a dusky or blackish olive*, thickly sprinkled on all parts, except on the appendages, with small round whitish specks, and accompanied by a kind of metallic gloss on the abdomen: the fins are soft, tender, and transparent. This curious species is a native of the Indian seas. The specimen represented in its natural size on the annexed plate was taken near the coasts of New Holland, and was sent, together with a second of exactly similar appearance, but of rather small size, to the Right Honourable Sir Joseph Banks, Baronet, President of the Royal Society, through whose polite permission it was engraved for the present work. Nothing particular seems to be known relative to its habits or natural history."

We see no reason to find fault with any part of these volumes. The plan is the same which we have already approved in the preceding, and the execution appears to be equally careful and judicious. We should have been glad of a plate of *Triurus*, vol. iv. p. 78, as a new genus; and we could much have wished that Dr. Shaw would have employed some person to translate into English the *gipsey jargon* of the French measures, which he has occasionally copied literally from Cepede, and other naturalists. Decimetres, centimetres, and kiliogrammes, convey no ideas of size or weight to and English reader;

"* Perhaps greener in the living animal."

(See p. 75, and 105, vol. iv. &c.) and the explanations might perhaps have been useful to the author as well as his purchasers. Dr. Shaw is proceeding, we understand, with the subject of insects, which will include some other animals usually considered as fishes; namely, crabs and lobsters. We cannot but wish success to his laborious and useful undertaking, nor ought we to refuse to Mr. Kearsley, the praise most justly due to his spirit, in commencing and carrying on a work of such magnitude and expence.

ART. XV. *An Essay on Chemical Statics; with copious explanatory Notes, and an Appendix on vegetable and animal Substances. Faithfully translated from the original French of C. L. Berthollet, Member of the Institute, &c. By B. Lambert. In Two Volumes.* 472 and 499 pp. 8vo. 16s. Mawman. 1804.

THE object of this work is clearly stated in the introduction. The leading proposition is, that the phænomena of chemistry are the effects of the mutual action, or affinity, of the particles of bodies. This affinity is distinguished from the general gravitation of matter (which this author calls *astronomical attraction*) by its acting at small distances; whereas the general gravitation of matter acts at all distances. The former likewise differs in degree according to the peculiar natures of the bodies concerned, besides a variety of other concurring circumstances. The difficulty of determining those circumstances, as well as the proportion of their actions, is what in great measure prevents the possibility of foretelling the results, which are likely to arise from a variety of chemical combinations; and it is, therefore, from observation alone, that the chemical properties of bodies, or those affinities by means of which they exert a reciprocal action in a determinate situation, can be estimated.

"The immediate effect" this author says, "of the affinity which a body exerts is always a combination; hence all the effects produced by chemical action are the consequence of the formation of some combination.

"Every substance which has a tendency to enter into combination, acts in the ratio of its affinity and of its quantity. These facts are the ultimate end of every chemical observation.

"But, 1st. The different tendencies to combination may be considered as so many forces which contribute to a result, or which partly destroy

deſtroy it by their position; theſe forces muſt, therefore, be diſtinguiſhed in order to obtain an explanation of the phenomena which they produce, or compare them together.

"2d. The chemical action of a body does not depend ſolely upon the affinity peculiar to its component parts and upon the quantity; it alſo depends on the ſtate in which thoſe parts are found, whether it be that of a mutual combination, which cauſes a larger or ſmaller portion of the affinity to diſappear, or that, by their dilatation or condenſation, their reciprocal diſtances are varied: it is theſe conditions which, by modifying the properties of the elementary parts of a ſubſtance, form that which I call its conſtitution: to obtain the analyſis of chemical action, not only each of theſe conditions muſt be appreciated, but alſo every circumſtance with which they have any connection." P. viii.

In the ſequel he obſerves, that in chemical operations, a conſiderable part of the reſult depends on thoſe properties, which may be particularly called phyſical properties, ſuch, for inſtance, are the gravity, the temperature, and the peculiar qualities of the atmoſphere, in which thoſe operations are conducted; alſo the action of light, &c. Hence he naturally infers the neceſſity of eſtabliſhing an intimate relation between the different ſciences of phyſics, that they may mutually aſſiſt one another. With reſpect to the preſent theory of chemiſtry, he ſays,

"Perſuaded that the principles adopted in chemiſtry, and the immediate inferences derived from them, with a view to their being made uſe of as ſecondary principles, ought not yet to be admitted as fundamental maxims, I have undertaken a new examination of them, and I have already publiſhed, in my Reſearches into the Laws of Affinity, the obſervations which have led me to believe that a correct idea of the effects produced by it has not yet been formed.

"The intention of this eſſay is to extend my firſt reflections to all the cauſes which can produce a variation in the reſults of chemical action, or of the product of the affinity and the quantity. I ſhall therefore examine what is the mutual dependence of the chemical properties of bodies, compared, at firſt, with each other, and afterwards conſidered in the different ſubſtances? what are the forces which ariſe from their action in the effects produced by them? and, what are the properties of the forces which contribute to theſe effects, or which are in oppoſition to them?

"The eſſay is divided into two parts: in the firſt, I conſider all the elements of chemical action; and, in the ſecond, the ſubſtances which exerciſe it, and which contribute the moſt to chemical phenomena, claſſing them according to their habitudes, or the relations exiſting between their affinities."

The firſt volume of this work is divided to ſix ſections, and each ſection is ſubdivided into chapters. Their titles are as follows:

"Of Chemical Action in General.—Sect. i. Of Chemical Action of Solids and Liquids.—Chap. i. Of the Force of Coheſion.—Chap. ii. Of Solution.—Chap. iii. Of the reciprocal Action of the Subſtances which are held in Solution.—Chap. iv. Of Combination.———Sect. ii. Of Acidity and Alkalinity.—Chap. i. Of the reciprocal Action of Acids and Alkalis.—Chap. ii. Of the Action of an Acid with a neutral Combination.—Chap. iii. Of the Precipitates produced by Acids or by Alkalis.—Chap. iv. Of the reciprocal Action of neutral Combinations.—Chap. v. Of the comparative Capacity of Acids and Alkalis for Saturation.———Sect. iii. Of Caloric.—Chap. i. Of the Effects of Caloric independent of thoſe of Combination.—Chap. ii. Of the different States of Caloric.—Chap. iii. Of the Action of Light, and of the Electric Fluid.—Chap. iv. Of Caloric conſidered with relation to Combinations.———Sect. iv. Of the Effect of Expanſion and Condenſation in Elaſtic Fluids.—Chap. i. Of the Characteriſtic Properties of Elaſtic Fluids.—Chap. ii. Of Reſulting Affinity.———Sect. v. Of the Limits of Combination.—Chap. i. Of the Proportions of the Elements in Combinations.—Chap. ii. Of the Action of Solvents.—Chap. iii. Of Efflorescence.—Chap. iv. Of the Propagation of Chemical Action.———Sect. vi. Of the Action of the Atmoſphere.—Chap. i. Of the Conſtitution of the Atmoſphere.—Chap. ii. Of the Elementary Parts of Atmoſpheric Air.—Concluſion of the Firſt Part.—Notes to the Firſt Volume."

Mr. Berthollet's mode of treating theſe ſubjects is clear, extenſive, and inſtructive. But in the diſcuſſions, into which he enters, he is rather unequal; for he paſſes rapidly over thoſe ſubjects, which though of conſiderable importance, are better known, or leſs equivocal; and he dwells with minuteneſs on other ſubjects, which may ſeem to be more in need of elucidation. His principal object is to fix general and comprehenſive laws, to illuſtrate them, to anſwer the objections to which they are liable, and to point out ſeveral uſeful applications of the ſame. It is alſo neceſſary to obſerve, that the contents of the chapters are moſtly of the ſpeculative or theoretical kind, that ſeveral of the obſervations have been mentioned by other writers on the ſubject of chemiſtry; and that ſome of the chapters might have been rendered more methodical and leſs verboſe. But let us take a nearer view of the contents of this work.

In chapter III. on the precipitates produced by acids or by alkalies, this author expreſſes himſelf in the following manner:

"When

"When an acid forms a precipitate, by its combination with an alkaline base with which it separates from another acid, the insolubility of the precipitation, belongs to the natural qualities of each which causes the combination, the tendency of which to become solid is increased by the condensation they experience.

The insolubility which derives its origin from this cause determines the proportions of the elements of the combination precipitated, it only yields, more or less, to the acid remaining in the liquid; so that the operation of the superabundant acid is confined to the diminution of the quantity of the insoluble combination; but when an alkaline base produces a precipitation, its effect may be different according to the properties of the precipitated base, because the alkalis are very different from each other, in respect of solubility.

"If this base is soluble by itself, if it is the combination it forms which becomes insoluble, it is in the same situation as the preceding: the combination which separates must also have determinate proportions; an excess of alkali renders the precipitate more soluble and diminishes the quantity, or dissolves the whole of it.

"But if the base, insoluble by itself, requires a certain portion of the acid to become liquid, then another alkaline base, by abstracting part of the acid, deprives it of its solubility: it will precipitate by forming an insoluble combination, which may vary in the proportions of its elements.

"An alkali which acts on a solution of a salt with an earthy base, shares, therefore, its action on the acid with this base, but the latter requires all the effect of the acid with which it was combined to preserve its solubility, such as it was; in proportion, therefore, as the action of the acid on it diminishes, insolubility takes place, and increases until the separation is accomplished; the acid is divided between the alkali and the earthy base, in the ratio of the forces which are in action at the moment of the separation, so that two combinations are formed, the one soluble and the other insoluble.

"Thus, when by means of an alkali, the alumine and magnesia have been precipitated from the soluble combination they formed with sulphuric acid, it is only necessary to dissolve these precipitates again in an acid, such as the muriatic, or nitric acid, and then add a solution of barites to obtain a considerable quantity of sulphate of barites, which proves that the sulphuric acid was combined with them. The metallic solutions, and particularly those of mercury, afford proofs, equally convincing, that the precipitates retain part of the acid.

"It is not, however, to be concluded from this, that precipitates can never be reduced to a simple state: the increase of the force of cohesion in a substance in which it is powerful, is even sufficient, in some cases, to separate an acid from it, with which it has in other respects but a weak affinity; for example, it is enough that silex, dissolved in any acid but the fluoric, should be exposed to a strong desiccation, to cause it to quit the acid and become insoluble: we shall also see that the force of cohesion of some metals can determine their precipitation in the metallic state, without retaining any of the acid which held them in solution; but it appears that this complete separation never occurs between the acids and the alkalis: the quantity of the acid alone

may

may be diminiſhed more or leſs, according to the fo of the alkali, which tends to abſtract it from a precipitate, whoſe lubility does not depend on determined proportions.

"If the quantity of liquid employed as a ſolvent is ſuffi or to counterbalance the inſolubility produced by the diminution he action of the acid, no ſeparation takes place, and then each baſ ts upon the acid in the ratio of its maſs; thus Bergman obſerved,* hat potaſh or ſoda did not diſturb the tranſparency of a ſalt with baſe lime, when the ſalt was diſſolved in fifty times its quantity of water; f the acid did not continue to act on the lime, the precipitate woul have appeared in a much greater quantity of water, for it requires arly ſeven hundred parts of water to diſſolve one of lime.

"If ammonia does not produce a precipitate, like a fixed alkali, with calcareous ſalts, it is becauſe it has the property of combin z with them and forming a triple ſalt, which is not ſeparated by evaporation, unleſs the action of the liquid is weaker than its inſolubility.

"Two ſpecies of precipitates may therefore be diſtinguiſhed; thoſe in which the acid and the baſe acquire, by combination, an inſolubility, not poſſeſſed by either in an iſolated ſtate, or which they had in a much leſs degree; ſuch are the various ſalts which form precipitates if the water is not ſufficient to hold them in ſolution, or which cryſtalize when that is leſſened in which they were diſſolved; and thoſe precipitates whoſe baſe has only acquired ſolubility by the action of the acid, and which form an inſoluble combination whenever that action is diminiſhed. The precipitates of the firſt ſpecies have limited proportions in the elements of their combination, or at leaſt theſe proportions are liable to very ſlight variations, as I ſhall notice in another place. Thoſe of the ſecond may be compoſed of very variable proportions, until the quantity of the acid is ſuch that the increaſing action of the baſe will not allow of its being further diminiſhed; for they can, in precipitation, retain different proportions of the acid according to the ſtate of the forces in action. A proof of this is, that after having formed an inſoluble ſalt with an earthy baſe, even though it ſhows a ſtrong affinity, and though a great force of coheſion has cauſed its precipitation, ſuch, for inſtance, as ſulphate of barites, a portion of its acid may be abſtracted by the action of a concentrated alkali. A ſtill greater effect may be obtained by treating phoſphate of lime in the ſame way.

"It is therefore very probable, that in theſe caſes the precipitates are different according to the circumſtances of the operation; according to the energy of the alkali which produced them, and, conſequently, according to its degree of concentration; but as the circumſtances vary at the commencement and at the end of the precipitation, when the mixture of the liquids is not made ſuddenly, the action of the alkali being much ſtronger at the beginning, than as the ſatura-

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"* De Attract. Elect, § vii."

tion

very probable that the precipitate varies in the
tion advances, i[t] is particularly obſervable in metallic precipitations.
ſame manner; [th]ons not only accord with thoſe of the circumſtances
" Theſe va[ria]tions but they are alſo different according to the reciprocal
of the operat[ing] elements of the combination which forms a precipitate,
affinity of [the] to the force of coheſion peculiar to them, as we have
and accord[ing] ſpect to ſulphate of barites and phoſphate of lime."
ſeen with

From the above paſſage the tenor of the work may be eaſily comprehended. Each ſubject is treated nearly in the ſame manner; viz. the leading facts are clearly ſtated, the reſults, and the various opinions are compared together, and the ſum of their evidence is generally ſubjoined.

In chap. I. of the third ſection, on the effects of caloric, independent of combination, we find an excellent epitome of all the principal facts relative to caloric. The terms, and the laws, which have been aſcertained, are ſtated and explained diſtinctly and ſatisfactorily; after which, Mr. B. proceeds to examine the expanſion of bodies by heat, and to all thoſe particulars he annexes a variety of uſeful remarks. In the next chapter, he treats of the different ſtates of caloric, and endeavours to diſcriminate between ſenſible, latent, ſpecific, abſolute, free, and combined, caloric. But theſe diſcriminations are not all equally clear, and ſatisfactory. The like obſervation may be applied to the chapter on the action of light and of the electric fluid.

The chapter on the expanſion and condenſation of elaſtic fluids, is remarkably clear and inſtructive.

In the fourth chapter of the fifth ſection, Mr. B. endeavours, with great ſkill and propriety, to elucidate the various cauſes of thoſe anomalous reſults, which frequently perplex the practical chemiſt; and he principally dwells on the various energy of chemical action, which operates ſometimes inſtantaneouſly, and at other times but ſlowly; ſo that an equilibrium of the forces can only be obtained after a conſiderable period.

In a concluſion, which follows the chapters of this volume, Mr. B. reviews the various opinions which have been advanced relatively to chemical affinity; and illuſtrates the whole by applying their actions to various leading operations of nature; ſuch as the formation of vapour, the formation of water, &c.

Several uſeful notes, with references to the various chapters, are placed at the end of this volume: and ſuch alſo is the caſe with the ſecond volume.

The contents of the ſecond volume are as follows:

" Of the Chemical Action of different Subſtances, and of the Phenomena dependent on it.—Sect. i. Of Oxigenable Subſtances, conſidered

dered in their Relations with Oxigen, and in their ual Relations. —Chap. i. Of Oxigen and Oxigenation.—Chap. ii. the recipro-cal Action of Oxigen and Hidrogen: of the Actio f Water.—Chap. iii. Of Charcoal and Carbonic Acid.—Chap. i Of Carburated Hidrogen, and of Oxi-carburated Hidrogen.—Cha Of the Combinations of Sulphur and Phoſphorous with Hidroge nd Carbon, and of the mutual Combinations of theſe Subſtances.—ect. ii. Of Binary Acids conſidered with reſpect to their Compo on.—Chap. i. Of the Sulphureous, and Sulphuric; Phoſphoreo and Phoſphoric Acids.—Chap. ii. Of the Nitric Acid and its Mo fications.—Chap. iii. Of Oxigenated and Super-Oxigenated Mu atic Acid.—Chap. iv. Of Nitro-muriatic Acid.—Sect. iii. Of Ter ary Acids.—Chap. i. Of the Acids commonly deſignated by the Den-mination of Vegetable Acids.—Chap. ii. Of the Pruſſic Acid.—Chap. iii. Of the Gallic Acid.—Sect. iv. Of the Alkalis and Earths. —Chap. i. Of Ammonia.—Chap. ii. Of the comparative Properties of Alkalis and Earths.—Chap. iii. Of the mutual Action of the Alkalis and Earths in Liquefaction.—Sect. v. Of Metallic Subſtances.—Chap. i. Of the Reciprocal Action of Metals.—Chap. ii. Of the Oxides.—Chap. iii. Of Metallic Solutions and Precipitates.—Chap. iv. Of the Combinations of Metallic Subſtances with Sulphur, Phoſphorus, and Charcoal.—Appendix. On Vegetable and Animal Subſtances. —Concluſion of the Second Part.—Notes to the Second Volume."

In the firſt volume, Mr. B. had examined all the cauſes which concur to the production of chemical phænomena, independently of the peculiar characters of the ſubſtances in which they exiſt. In the ſecond volume, he conſiders the ſubſtances themſelves, whoſe properties are the real powers which produce the effects of chemical action. Of ſuch ſubſtances, however, he examines thoſe only which are more eminently diſtinguiſhed for their properties, and whoſe powers are of courſe more deſerving the attention of chemiſts. This examination of the principal chemical ſubſtances, the names of which will be found in the foregoing Table of Contents, is conducted with the ſame propriety and perſpicuity as we have remarked in the firſt volume. The various facts, experiments, and opinions, are briefly ſtated, judiciouſly examined and compared, and a ſummary of the whole is frequently ſubjoined. Thus, in the chapter on the nitric acid and its modifications, after the deſcription of the various ſtates of that acid, and after an examination of the principal experiments and opinions of Cavendiſh, Prieſtley, Kirwan, Von Marum, Chauſſier, Devy, Prouſt, &c. Mr. B. ſays:

"According to theſe obſervations, gazeous oxide of azote is a combination in which the oxigen is in a ſmaller proportion than in nitrous gas, but it is more condenſed, becauſe it experiences a ſtronger action from the azote.

"It ſeems to me that theſe circumſtances account for the characteriſtic

teriſtic properties of this gas, which may be reduced to the two following heads.

" 1ſt. The oxigen being ſubjected to a more powerful affinity than in the nitrous gas, it muſt offer more reſiſtance to the action of the ſubſtances which tend to combine with it, while the conſtitution of the gazeous oxide of azote is not excited to change; in fact, the gazeous oxide of azote neither burns charcoal, nor ſulphur, nor even phoſphorus which have not been raiſed to a high temperature: it cannot ſupport reſpiration without difficulty, although the oxigen is in greater proportion in it than in atmoſpheric air: I have found that it was not changed by the action of a moiſtened mixture of ſulphur and iron-filings, to which I left it expoſed for a long time, and which entirely decompoſes nitrous gas: it is therefore certain that it reſiſts decompoſition at a low temperature much more than nitrous gas.

" 2d. When it experiences the action of heat, on the contrary, it is decompoſed more eaſily than nitrous gas, becauſe the expanſion which is the effect of it tends to reſtore the two gaſes which compoſe it, and which are condenſed in it, to their natural ſtate, while this expanſion has little effect on nitrous gas whoſe two elements are not much condenſed: by it the elements of the gazeous oxide of azote are divided; one part reſumes the ſtate of nitrous gas; the other part is reduced into oxigen gas and azote gas, nearly in the proportions of atmoſpheric air: the continued action of electricity produces the ſame change, as well as in ſeveral other circumſtances.

" If, conſequently, heat or electricity join their action to that of an oxigenable ſubſtance, it will yield its oxigen more eaſily than nitrous gas, and, conſidering the quantity found in a ſimilar volume, and the rapidity of its decompoſition, it produces appearances which approach thoſe of oxigen gas." P. 134.

The third chapter of the ſecond ſection, which treats of the oxygenated and ſuper-oxygenated muriatic acid, gives ſo ample and ſo elegant an account of thoſe moſt intereſting ſubſtances, that we are tempted to tranſcribe the commencement of it.

" Oxigenated muriatic acid, compoſed of two volatile elements, although with a different degree of elaſticity, owes its exiſtence only to the action of a weak affinity, and nevertheleſs both the elements of which it is compoſed have the property of forming energetic combinations with a great number of other ſubſtances.

" The muriatic acid exerciſes too weak an action on the oxigen to counterbalance the force of the elaſticity which it has in the ſtate of gas, and it is only by the concurrence of the forces which tend to give the elaſtic ſtate to the muriatic acid, and at the ſame time to the oxigen condenſed in ſome ſubſtances, that it can be produced.

" The ſtate of dilatation in which the elements of this acid are found, and the weakneſs of their union, render them therefore but little calculated to form durable combinations, and the greater part of the ſubſtances which combine in preference, either with the muriatic acid, or with the oxigen, or even with both, decompoſe it, and unite either with one of its elements, or with the two, changing their ſtate

by the condenſation: this is what happens with moſt of the oxigenable ſubſtances which rob it of the oxigen, ſometimes without affecting the muriatic acid, at others, by combining, firſt with the oxigen, and afterwards with the muriatic acid; but when a ſubſtance unites with the two elements without ſeparating them, the oxigenated muriatic acid may paſs ſuddenly into a different ſtate, or this change may be gradual according to the force which produces it. Finally, in oxigenated muriatic acid, the oxigen preſerves the caloric which belongs to the oxigen gaz, at leaſt as much as in nitric acid. Theſe conſiderations will guide us in the explanation of all the phenomena which are owing to the action of oxigenated muriatic acid, and in which thoſe ariſing from the combination of this acid with a baſe, muſt be diſtinguiſhed from thoſe produced by its decompoſition, and by the combination of its elements.

"In both the effects which it produces, the oxigenated muriatic acid ſhows much correſpondence with the nitrous gas; but the cauſe of the differences which diſtinguiſh them may be found in their compoſition: nitrous gas, formed of two ſubſtances both of which have great elaſticity, retains this property in a conſiderable degree; it only diſſolves in water in a ſmall proportion; and, in the proportions which form it, has not, ſenſibly, any acid quality; the oxigenated muriatic acid, one of whoſe elements has much leſs elaſtic diſpoſition, diſſolves with more eaſe in water; nevertheleſs it has only a weak affinity for this liquid, for a great part ſeparates from it, by cold, and then takes the ſolid and cryſtalline ſtate, ſo that it is rather the weakneſs of the elaſtic diſpoſition than the force of the action of the water which produces this union, and as, of its two elements, one is naturally acid, and the other conveys acidity to the ſubſtances with which it combines, when it does not experience too great a ſaturation, it has a much briſker action on alkalis than on nitrous gas; but theſe condenſe it more or leſs, they change its chemical action, ſo that the effects vary according to the ſtate of condenſation to which it is reduced: theſe eaſy deviations in the power of the acidity render the effects much more unſettled, and more difficult to ſeize than thoſe of the acids which are more uniform in their conſtitution.

"The alkalis may therefore combine with oxigenated muriatic acid, whoſe powerful odour they cauſe to diſappear, and whoſe colour they deſtroy; but it forms another ſpecies of combination with them, experiencing itſelf the change which conſtitutes it ſuper-oxigenated.

"The oxigenated muriates muſt therefore be diſtinguiſhed from the ſuper-oxigenated muriates. Chenevix, who has lately publiſhed ſome very intereſting obſervations, of which I ſhall make uſe, though I ſhall allow myſelf ſome obſervations on them, gives the name of hyper-oxigenated to theſe latter combinations, which has the advantage of being entirely drawn from the ſame language.

"Since the oxigenated muriates ſhow no ſigns of ſaturation, and ſince the acid, and particularly the oxigen, experiences ſucceſſive and indeterminate degrees of condenſation in them, the denomination by which they are deſignated muſt be received with the uncertainty which is found in the combination itſelf.

"This

"This fluctuation in the conſtitution of the combinations of oxigenated or ſuper-oxigenated muriatic acid, alſo prevents the aſcertaining the correſpondence between the properties of the combinations, and thoſe of their elements, which can be traced in the combinations of the other acids with alkaline baſes: in theſe we are confined to ſtating the properties of the combinations, to be able to foreſee and explain their effects; but they can only be admitted with reſerve into the general conſiderations of acidity and alkalinity.

"The oxigenated muriatic acid acts with more energy by its elements, that is to ſay, it is more eaſily decompoſed when it is in the ſtate of gas, than when it experiences the action of the water which holds it in ſolution: thus it ſupports the inflammation of burning bodies; it inflames metallic ſubſtances reduced into fine powder, and ammonia, as has been ſhown by Weſtrumb and Fourcroy; liquefied ſulphur alſo inflames in it; it decompoſes carburated hidrogen gas (282), either by depriving it of part of its hidrogen, and by that means precipitating the charcoal, or, by giving oxigen to the remainder of the hidrogen combined with the carbon, whence reſults either the formamation of carbonic acid, or that of oxi-carburated hidrogen. It does not, at firſt, act ſenſibly on hidrogen gas when it is mixed with it, but it appears from the experiments of Cruikſhank, that it deſtroys it by a continued action; the electric ſpark cauſes this mixture to detonate, and the effects vary according to the proportions, as when this operation is performed with oxigen gas, ſo that the reſult is water, carbonic acid, or oxi-carburated hidrogen gas: Cruikſhank concluded, from the reſults of this detonation, that a volume of 2.3 of oxigenated muriatic gas contained 1 of oxigen, ſuppoſed in the gazeous ſtate: it cannot precipitate the carbon of the oxi-carburated hidrogen gaſes, but it gradually completes the combination of carbon and hidrogen, and by that means converts them into carbonic acid and water; nevertheleſs, according to the obſervation of Cruikſhank, the electric ſpark does not cauſe this mixture to detonate." P. 156.

The appendix to this volume, which precedes the notes, contains, among other particulars, a valuable epitome of the proceſs of fermentation in all its branches.

We might in a ſimilar manner have noticed various other parts of this work; but the uniformity of ſtyle, and the nature of the materials, ſuperſede the neceſſity of prolonging this article. We may only obſerve upon the whole, that in a ſcience ſo various, ſo comprehenſive, ſo uſeful, and ſo rapidly increaſing, as that of chemiſtry, a view of its principal theoretical branches, ably collected, examined, and compared, by a maſterly hand, like that of Mr. Berthollet, cannot fail to afford ſatisfaction and inſtruction to philoſophers in general, and particularly to the lovers of chemiſtry.

With reſpect to the tranſlator's part, it may be obſerved, that the ſenſe of the author ſeems to be upon the whole pretty well preſerved; but he has, in a variety of places, uſed words, phraſes, and modes of ſpelling, which are not properly Eng-

liſh, and ought therefore to be corrected. He writes *oxigen*, *oxigenated*, and *hidrogen*, inſtead of *oxygen*, *oxygenated*, and *hydrogen*. He writes *fermenteſcible;* ſays that *Sauſſure occupied himſelf with it;* and ſo forth. Such blemiſhes might eaſily have been avoided.

BRITISH CATALOGUE.

POETRY.

ART. 16. *The Criſis; or, the Progreſs of Revolutionary Principles, a Poem, by William Peebles, D. D.* 8vo. 6s. 6d. Vernor and Hood.

We have before ſeen and admired a poem with this title, and dictated by the ſame patriotic ardour, by Mr. Maurice; and this alſo by Dr. Peebles is entitled to much commendation. The poem, which is addreſſed to the earl of Eglinton, opens with a proſpect of the threatened invaſion, and proceeds to detail circumſtantially the progreſs of the preſent revolution, from the deſtruction of the Baſtile to the renewal of the preſent war. It is compriſed in three books, and an appendix is added, containing miſcellaneous notes illuſtrative of the main ſubject. The poem might in ſome reſpects deſerve a place among our leading articles, and we regret that we have only the opportunity of ſubjoining the following ſpecimen. It is an apoſtrophe to Peace, and is very pleaſing and impreſſive.

> " Hail, meek-eyed Peace! of ſoft and modeſt mien,
> How fair thy form, but ah! how ſeldom ſeen!
> Where haſt thou wandered, ſince the orient hour
> Thy ſteps were turned from Eden's ſmiling bower?
> In this rough clime, where raging paſſions dwell,
> In vain we ſeek thy ſtill, ſequeſtered cell;
> In other regions, thy ſecure retreat,
> Far diſtant thou haſt fixed thy choſen ſeat;
> Yet deign'ſt, at times, to charm the human race,
> And woo them, friendly, to thy fond embrace.
> Haſte, heavenly ſtranger! from the realms above,
> Where ſweet reſound the choral ſongs of love.
> The nations, ſtill to hoſtile feuds a prey,
> Languiſh and ſicken at thy long delay.
>
> See where ſhe comes, on purple pinions borne,
> Mild as the effulgence of the balmy morn.

Where'er

Where'er ſhe treads reviving nature blooms;
The arid waſte a livelier look aſſumes;
Hate and revenge, with all their dread alarms,
And ſavage war, ſuſpend their murderous arms.
The ſons of induſtry each art employ,
And wonted foes diſſolve in mutual joy.

But while the lovely Power, with all her train,
Yet timid treads the late enſanguined plain,
To Gallia's realm her jealous eye ſhe turns,
Where low-born pride in ſecret fury burns;
Sudden ſhe hears the deep-toned voice of War,
And ſees fell Diſcord mount her iron car;
Scared at the ſcene, too ſoon, alas, ſhe flies,
And ſpeeds for ſafety to her native ſkies." P. 137.

If Dr. Peebles is not able to build the loftier rhymes, he is certainly a very agreeable poet, and we are proud to ſay that his principles and ſentiments are in all reſpects congenial with our own. Let other and harſher critics amuſe themſelves and their readers with pointing out and dwelling with emphaſis on a few dull and feeble lines. We have looked to the pleaſant ſide, and have been very much amuſed with this production.

ART. 17. *Tobias, a Poem, in Three Parts, by the Rev. Luke Booker, L.L.D.* 8vo. 87 pp. T. Booker. 1805.

This elegant little poem is conſtructed upon the ſtory of Tobit, and although the *principal* incidents are ſcrupulouſly adhered to, the author has conſidered himſelf at liberty in the courſe of his progreſs to make occaſional deviations and additions. The ſimplicity of the narrative is however beautifully preſerved, and the hiſtory of a "pious, perſecuted, yet not heaven-forſaken family," is deſcribed in the moſt pathetic as well as inſtructive manner.

We are at a loſs from what parts to ſelect a ſpecimen—the following is however particularly ſtriking;

"But Tobit ſacred Duty's onward path,
Dauntleſs purſued; and decent in the grave
Diſpos'd the blood-ſtain'd corſe. Then, ſighing deep,
With ſolemn ſtep and ſlow, his outer court
He ſought; forbearing to rejoin his friends,
Till the decreed ablutions ſhould again
Cleanſe from the tainting touch of griſly death.
There ſorrowing, he, beneath the beetling walls
Of his rude dome, repos'd his weary limbs;
The night dews on his naked head the while
Faſt falling, cold. Yet he with pious eye
Gaz'd on the ſtarry canopy ſublime:
Long time he gaz'd, and when the morning pour'd
Its renovated ſplendours o'er the eaſt,—
To him, alas! thoſe ſplendours ſhone in vain;

Darkneſs

Darkneſs had ſhed her thick and filmy ſcales
His orbs, eclipſing—
Helpleſs now, and blind,
The relics of his former affluence gone—
No ſoothing ſtay—no tutelary friend
Had he, ſave one—the partner of his ſoul,
Whom heav'n aſſigned him ſharer of his lot—
His faithful Anna. Unrepining, ſhe
A ſeamſtreſs' taſk diſcharg'd, and daily food
Earn'd thriftful—But ah! what's human aid
To him whoſe head is whelm'd in miſery?
Vainly does Friendſhip's ſympathetic tear
Embalm the pang of grief, if from above
Deſcend not Conſolation. That to win,
Theſe oriſons, to him who gracious hears
The ſigh of Faith, all-reverent, Tobit pour'd:
O thou! whoſe works thine attributes declare,
Juſtice and mercy and eternal truth,—
Remember me, and with compaſſionate eye
Thy ſins regard! nor mine alone, but thoſe
Of my forefathers—noted in thy books,
A num'rous train! For we thy dread commands
Mid trembling Sinai's thunders loud promulged
Have, impious, diſobey'd. Hence outcaſts vile
Are we diſpers'd among the nations round,
To ſcorn expos'd, captivity and death—
Death, the unhappy's friend: in whoſe kind arms
Affliction ſleeps in peace, and where the rage
Of rancorous malice aims its ſhafts in vain.
Thither, oh! thither lead me, and mine eyes,
Sightleſs and dark, ſeal in the kindred tomb!
While, proudly buoyant o'er a wretched world,
My liberated ſoul to realms of peace
Where happy ſpirits wander, rapt may fly." Part I. p. 12.

Should another edition of the preſent poem be called for, it is Dr. Booker's intention to publiſh a number of additional pieces; a publication which, from the preſent ſpecimen of the author's powers, we ſhall look forward to with much pleaſure.

ART. 18. *Buonaparte! A Satire. His Coronation. A Viſion.* 8vo. 22 pp. Ballantyne, Edinburgh. 1804.

It has been ſo particularly our taſk to become acquainted with the various printed accounts of this moſt extraordinary character, that we confeſs ourſelves fully ſatisfied with deſcriptions of his wanton and barbarous atrocities. The poiſoning of his wounded troops, the butchery of his Turkiſh priſoners, and the murders of Pichegru, Touſſaint, and the unfortunate Duc d'Enghien, are here once more deſcribed with feeling, but with little pretence to the name of poetry.

The author thus relates the birth and early propenſities of Buonaparte.

" Here

" Here let us pauſe awhile, intent to ſcan,
How grew this *non deſcript* in ſhape of man;
And, firſt—in Corſica he drew his breath,
Breath peſtilential! ſtill denouncing death.
But, Corſica *, thy name, the learned find,
Conſiſts of *heart* and *dagger* cloſe combined.
And thus doth Seneca, an ancient ſcribe,
Prophetic, too, the Corſicans deſcribe.
Bloodily vindictive, robbers, liars,
And of all Gods th' accurs'd, prophane deniers.
In early youth †, 'twas his delight to gain
A ſight of wretches agoniz'd in pain,
Unlike his playmates, who their pence expend,
For comfits, cakes, or ſome ſuch boyiſh end;
His for the *hoſpitals* he kept with care,
T' obtain a ſeat at *operations* there.
But *then*, moſt anxious to ſecure a place,
With eager eye the ſurgeon's knife to trace,
When doubt and horror hover'd o'er the caſe.
And what he ſaw, he would act o'er again;
Happy to mimic thoſe who writhed in pain.—
Next under Robeſpierre, that great maſter, plac'd,
And each by each reciprocally grac'd,
The ſcholar quickly learned the art of blood,
Which ſoon he practis'd for his country's good.
And while Robeſpierre trifled in retail,
His cannon thouſands ſwept, by ſtreets wholeſale.
Such, Frenchmen, is the *man!* the *fiend*
On whom, as on a pillar, ye *at laſt* have lean'd:
And now, though more than ever abject ſlaves,
Yet each to each ſtill of *his* glory raves;
While of that glory, each deluded elf
Believes a ray reflected on himſelf.
Sick with ſuch thoughts, I cloſe my wearied eyes,
Cloſe them in vain, for ſoon ſtrange phantoms riſe."

DRAMATIC.

ART. 19. *Almahide and Hamet. A Tragedy. By Benjamin Heath Malkin, Eſq. M. A.* 8vo. 6s. Longman and Rees. 1804.

This tragedy is introduced by a long prefatory addreſs to Mr. Kemble, in which the author gives a rapid ſketch of the hiſtory of the Engliſh drama, from the appearance of " Ferrex and Porrex," by Lord Buckhurſt, to the preſent period. This ſhows the author ſufficiently acquainted with the ſubject, but exhibits no great acuteneſs of

* *Cor* heart, *ſica* a dagger.
† Revolutionary Plutarch, Vol. II.

remark

remark or much novel information. The tragedy is founded on the ſtory of the conqueſt of Granada, before handled by Dryden, and certainly a more ſuitable ſubject for tragedy cannot eaſily be imagined. We however like Mr. Malkin's proſe better than his poetry. The verſification is never very harmonious, nor is the fable managed with particular dexterity. It will however amuſe in the peruſal, and we do not know that it has ever been offered for public repreſentation. The tragedy concludes with theſe four lines, and we do not know that it contains any better:

> "By this example let mankind be taught
> Divided love, tho' guiltleſs, ends in woe.
> Granada's realms might ſtand to diſtant times
> But for our fond, miſtaken, ſelfiſh feuds."

The muſe of tragedy does not appear to ſmile very auſpiciouſly on this author, who yet has talents which may be beneficially exerciſed.

ART. 20. *Confined in Vain; or, a Double To Do: a Farce, in Two Acts. By T. Jones, Author of Poems, &c. and Phantoms; or, the Iriſhman in England: a Farce.* 8vo. 47 pp. 1s. 6d. Jones. 1805.

The barbarous, and ſcarcely intelligible, jargon which appears in the title-page to this Farce, precluded the expectation of much merit in the Farce itſelf. Accordingly we found it to be of the loweſt order, as to language, characters, and incidents; the laſt of which are ſo abſurd and impoſſible, that we imagined ourſelves reading one of the ſucceſsful comedies of the preſent age, not a drama which had never been repreſented. The perſon "*Confined in Vain*" is, of courſe, a young lady, whoſe father (as uſual) is an unfeeling and ſelfiſh brute, determined to compel her to a diſagreeable marriage. Another, not very *novel*, circumſtance, is her eſcape out of a window in man's clothes, and a ſudden unaccountable pardon granted by her father to her lover and herſelf, when they appear and declare themſelves married. As a probable concluſion to the piece, a drunken rake, and almoſt a total ſtranger to them, having won a large ſum by gaming, beſtows it, without rhyme or reaſon, on the happy couple. Abſurd as this is, we have ſeen as great abſurdities applauded on the ſtage, and are, alas! often condemned to read them in our cloſet.

ART. 21. *The Piccolominis, a Drama, in Five Acts, from the German of Schiller.* 8vo. 2s. 6d. Chapple. 1805.

The rage for tranſlating German plays, ſeems at leaſt ſuſpended; and, if they can preſent us with nothing better than the piece before us, it may be as well to have done with it altogether. The interlude which precedes the main piece, and which is called Wallenſtein's Camp, however it might delight a German audience, is to us as dull and flat as poſſible; nor does the play itſelf intereſt us much more. Some merit indeed it may be preſumed to have, for it is termed one of the *chef d'œuvres* of the "incomparable Schiller;" and we are threatened with another in a few days; but we are not remarkably

anxious

anxious to see it; or rather, if it is to be like this, we are anxious not to see it.

MEDICINE.

ART. 22. *Cases of two extraordinary Polypi removed from the Nose, the one by Excision with a new Instrument, the other by improved Forceps; with an Appendix, describing an improved Instrument for the Fistula in Ano, with Observations on that Disease. Illustrated with a Copper-Plate. By Thomas Whately, Member of the Royal College of Surgeons in London.* 8vo. 42 pp. 2s. Johnson. 1805.

The author of this pamphlet evinces by his numerous publications and inventions, a very laudable ambition of distinguishing himself in surgery; and as it is to be presumed that he exerts himself to the utmost, he ought not be blamed, though his success should not be answerable to his efforts.

In this little work he instructs the profession in a new treatment of the polypus of the nose.

A patient afflicted with this complaint put himself under the author's care. The polypus arose far back in the posterior nostrils, and hung down behind the uvula. Mr. Whately attempted repeatedly to extract it with the common forceps; but could not succeed. He next got a piece of cat-gut round the root of the polypus: and tried first to saw it through, and then to jerk it off; but failed in both attempts.

He then ordered an excellent strong pair of forceps to be made, with an appropriate curve. The polypus was, however, so firmly attached, and so long in its texture, that although he used both his hands, and pulled with all his force, yet the forceps always slipped off ineffectually. Stone forceps beset with teeth were also tried in vain. He then attacked this all-powerful polypus by a ligature: but in twisting the cat-gut of which it was made, it broke; like the withs with which the Philistines attempted to bind Samson.

Being baffled in all these attempts, the author at length invented a knife with a moveable sheath, a kind of bistouri caché. He passed this instrument up the nose, guided by a ligature, and most fortunately cut through the root of the polypus, while the patient nearly fainted with loss of blood.

It is clear that complete success might likewise have been obtained by a ligature properly applied, only taking care that the cat-gut should not be rotten; or using a skein of strong silk; which would unquestionably have been a much safer plan, than cutting in the dark. Besides, we consider that the danger of hæmorrage is a very serious matter; for vessels divided by a cutting instrument bleed much more violently, than when lacerated by a pair of forceps.

The next case was easily managed: the polypus was extracted at once by the strong forceps. We feel inclined to congratulate the operator on this success; but as reviewers we are afraid of doing so; lest by encouraging the publication of such cases, books should multiply upon our hands, faster than polypi.

By a natural association of ideas, the author descends from the nose

to

to the anus; and deſcribes a new inſtrument for cutting fiſtulæ. It reſembles the probe-pointed biſtoury of Pott, with the addition of a ſheath; which it is imagined will leſſen the pain of paſſing a naked blade into the ſinus. We have never ſeen this inſtrument employed, and probably never ſhall, unleſs perchance we ſhould ſee the inventor operate. But as even the examination of a fiſtula with a ſmooth probe is uſually very diſagreeable, to thruſt up this biſtoury incaſed in a ſheath muſt be ſtill more ſo; and withdrawing the ſheath will neceſſarily prolong the operation, and augment its ſeverity.

In fine we muſt acknowledge, that Mr. Whately has not diplayed by this invention any great ſuperiority over Mr. Pott.

ART. 23. *The Domeſtic Pharmacopœia, or Complete Medical Guide for Families; containing an Alphabetical Arrangement in the Form of a Dictionary, of all the Diſeaſes to which the human Frame is liable, with the Symptoms attendant on each; and the moſt ſimple and rational Modes and Treatment, drawn from high and approved Authorities. Preceded by Directions for preſerving Health, and attaining long Life. Together with Rules for nurſing ſick Perſons, and terminated by an Appendix, alſo alphabetically arranged, of favourite and domeſtic Remedies, &c.* 12mo. 244 pp. 4s. Highley. 1805.

This may be conſidered as an epitome of the works of Tiſſot, Buchan, and other writers on domeſtic medicine; and as it is leſs bulky and expenſive, and conſequently more eaſily attainable, may be more extenſively uſeful, than thoſe popular books. The deſcriptions of the diſeaſes are in general ſufficiently correct, and the modes of treating them, as clear as in the ſmall compaſs to which they are neceſſarily confined, they could well be made. The obſervations on air, exerciſe, cleanlineſs, and diet, though not new, are pertinent and juſt, and ſuch as cannot perhaps be too frequently and generally diſſeminated. "In old age (the compiler ſays) there is ſeldom ſufficient ſtrength to uſe bodily exerciſe, though ſo very requiſite for health; therefore frictions with the fleſh bruſh are neceſſary at this time of life, to promote perſpiration, which ſhould be done by the perſon himſelf if poſſible. As the climate of this country is variable, our winter cloathing ſhould be put on early, and left off late; care ſhould be taken not to paſs too ſuddenly from a hot to a cold atmoſphere, or the reverſe, and we ſhould carefully avoid drinking any thing cold, when the body has been violently heated."

The diſeaſes are ranged alphabetically, which affords a facility in turning to them; and to each of them is ſubjoined the names of the writers from whom the deſcriptions, and methods of cure, are taken, Sydenham, Mead, Arbuthnot, Heiſter, Buchan, &c. With the following ſpecimen of the manner in which this part is executed, we ſhall conclude our account of this ſmall volume.

"Flux, bloody. Symptoms. Generally begins with coldneſs and ſhivering, ſucceeded by a quick pulſe, and intenſe thirſt. The ſtools are greaſy, and ſometimes frothy, mixed with blood and filaments, and are attended with intolerable gripings, and a painful deſcent as if it were of the bowels.

Medicine,

"Medicine. Bleed firſt, then give the following vomit; half a dram of the powder of ipecacuanha; work it off with chamomile tea; repeat this vomit every other day for three or four times. On the intermediate days, between each vomit, let the ſick perſon take a large ſpoonful of a mucilage of gum arabic, and tragacanth, every hour. Clyſters made of fat mutton broth are of great ſervice in this complaint. The patient ſhould abſtain, through the whole of the cure, from malt and ſpirituous liquors. *Mead.*"

ART. 24. *An Eſſay on Quackery, and the dreadful Conſequences ariſing from taking advertiſed Medicines, illuſtrated with Remarks on their fatal Effects, with an Account of a recent Death occaſioned by a Quack Medicine; and Obſervations on the Coroner's Inqueſt taken on the Body, interſperſed with Anecdotes of the moſt celebrated Quacks of the preſent Day, with a Plan for the Annihilation of Quackery, and propoſed Means for ſupplying the Deficiency in the Revenue, which would be occaſioned by ſuch a Meaſure. To which are added, Remarks on Provincial Bankers.* 8vo. Hull. 1805.

This farrago is addreſſed to the Lord Chief Juſtice, as Chief Coroner of England, who is called upon "to extirpate a ſet of miſcreants, who have been too long thriving by the deſtruction of their credulous fellow-creatures, men (the writer ſays, if he may ſo degrade the term) who are in the continual habit of ſending *myriads* to an untimely grave; acting as a blight on the faireſt part of the creation; deſtroying the nobleſt work of Omnipotence, and conſequently more deſerving of condign puniſhment, than the vileſt aſſaſſin that ever ſuffered for his villainy at the gallows, or on the wheel;" with abundance more declamation of a ſimilar kind, levelled, towards the end of the book, at the provincial bankers, particularly thoſe of Hull, who ſhare with the quacks, in almoſt equal portions, the indignation of the writer.

ART. 25. *Culina Famulatrix Medicinæ, or Receipts in Cookery worthy the Notice of thoſe Medical Practitioners who ride in their Chariots with Footmen behind, and who receive two Guinea Fees from their rich and luxurious Patients. By Ignotus.* 12mo. 235 pp. 4s. York. Mawman, London. 1804.

We have travelled through this volume, not without ſometime longing to partake of the ſavoury diſhes deſcribed in it. To many of them, the author has ſubjoined obſervations, whimſical, if not witty. As he inculcates in them the neceſſity of temperance, and writes as a phyſician, of which profeſſion, he appears, and ſays he is, as well as a cook, it does not clearly appear to us, why he ſhould admit ſo many high-ſeaſoned provocatives. Perhaps he introduces them only to ſhow their unfitneſs, as the Lacedemonians made their ſlaves drunk, that their youth ſeeing them in that degrading and beaſtly ſtate, might be deterred from drinking. The following will explain our meaning. After deſcribing the method of making a mock turtle, he ſays, "This diſh is extracted from the archives of a wealthy corporation, in the North of England, remarkable for their diſtributive juſtice towards the

the good things of a well furniſhed table. It is a dangerous diſh, and will ſoon bring a man to his crutches". After a hare ſoup, "no gravy can be extracted from the fleſh of any animal equal in richneſs to what the hare affords; on which account the lovers of good eating ſhould conſider every ſpoonful of hare ſoup as fraught with ſome danger in gouty and ſcorbutic habits. Among the Romans the hare was held in great eſtimation. Inter quadrupedes gloria prima lepus. Alexander Severus had a hare daily ſerved up at his table. Cæſar ſays the Britons did not eat the fleſh of hare. Britanni leporem non guſtant."

We will conclude with giving the method of preparing Fryers chickens, with the author's recommendation of them.

"Take two or three chickens, and cut them into four quarters, put them into as much water as will cover them; when boiled enough, throw into the boiling broth the following:—The whites and yolks of two or three eggs, and a handful of parſley ſhred ſmall—beat them up, and add ſome ſalt and black pepper. When thrown into the broth, ſtir it gently to prevent the eggs curdling into large pieces; ſerve up in a tureen. Obſ.

"This diſh contains neither gout, ſcurvy, nor rheumatiſm: an admirer of high-ſeaſoned diſhes will find this very conducive to his health, if ſerved up to him once in a week. It will give time to Archæus (the rector of the ſtomach) to put his houſe into order, after the manner of a houſe-maid on a Saturday night."

We had nearly omitted noticing that as a frontiſpiece to the book, a famous fat hog is depicted, with the word tranſmigration over it, intimating doubtleſs that thoſe who feed too freely on the rich dainties he is teaching them to prepare, will be transformed into that animal.

DIVINITY.

ART. 26. *A Sermon, preached in the Pariſh Church of Leeds, on June the 13th, 1804, at the Viſitation of the Right Worſhipful Robert Markham, A. M. Archdeacon of York. By John Sheepſhanks, A. M. Curate of Trinity Church, in Leeds, and late Fellow of Trinity College, Cambridge.* 8vo. 24 pp. 1s. Faulder. 1804.

In a plain and ſound, yet not trite method, this preacher points out the duties of miniſters of the goſpel, laying that ſtreſs which is ſo peculiarly proper at this time to be laid, on the devout reading of our excellent liturgy in the church; which, as the author very juſtly inſiſts, is truly preaching the goſpel.

"Let but the miniſter" he ſays, "perform his taſk, his arduous taſk, of firſt juſtly comprehending, and then devoutly uttering the words here appointed for him; and he may reſt aſſured *he hath preached the goſpel*, yea the whole goſpel of Chriſt, in the language moſt profitable to his hearers. Let him but ſhew he feels, as well as underſtands *the tranſitions here made from one office of devotion to another, from confeſſion to prayer, from prayer to thankſgiving, from thankſgiving to reading*

of

of the word;* and unto every one that hath ears to hear, I repeat, the gospel will have been preached. But, if through any impatience to quit this *subordinate service*, as he may falsely deem it; if anxious to assume the *superior* office of teaching, reproving, exhorting, in his own name; if he coldly, or negligently perform in haste, the previous services of our liturgy, *woe is* and must be to him, for he *preacheth himself*, not the gospel. He must be conscious moreover of having directly betrayed the cause of the established church; against her his offence is of the deepest dye; he hath given cause of triumph and traduction to her enemies; her sons he hath taught to despise her essential and discriminating rites. Be he assured then, that no orthodoxy displayed in the pulpit can atone for heresy like this, no arguments however laboured, no declamation, however animated, can adequately supply the place of that eloquence with which the liturgy of our church pleads the purity of her own faith, and the piety of her own worship." P. 11.

This is most true, and well pointed against those sectaries who would make preaching every thing, and prayer nothing, in their ostentatious services. With equal force and propriety, and with a similar reference, does he caution against partial preaching, or a constant repetition of some doctrines to the exclusion of others. The whole discourse is edifying, and well suited to the occasion on which it was delivered.

ART. 27. *Pro Aris et Focis; or the Duties of Volunteers. A Sermon, preached in the Parish Church of Godshill, in the Isle of Wight, before the South-East Battalion of the Isle of Wight Volunteers, on the Presentation of their Colours, March 12, 1804. By the Rev. John Barwis, A. M. Rector of Niton.* 4to. 16 pp. 1s. Rivingtons. 1804.

We have seen many sermons addressed to volunteers, but not one which in our opinion equalled this, for profound and masterly consideration of the subject. Clear ideas, accurately expressed, and enforced with animation, distinguish it completely from the ordinary classes of composition. After mentioning the indispensable nature of implicit obedience in military service, Mr. B. thus proceeds:

"If the enforcement of this principle has, under all regular governments, and in the most civilized nations, justified means the most severe; if its violation has been adjudged to deserve disgrace, corporal pain, and in certain cases, death itself; the adoption of such strong measures in its support proves that it cannot be dispensed with in any kind of military arrangement whatever. Though not in a constant and regular state of discipline, nor on all occasions amenable to its decisions, yet this is a theory that ought to be for ever present to your minds: your services are proffered, and for that very reason you are subject to the strongest of ties, a tie upon your honour, upon your consciences; a substantial, prompt, and willing obedience ought to be the volunteer's pride; his subordination ought to be founded in conviction of mind, in reason, in opinion." P. 7.

"* Paley's Moral and Political Phylosophy."

Much more to this effect is ſaid, with propriety and force. Alluſion is then very happily made to the motto on their colours, "pro Aris et focis;" and the preacher, without heſitation, vouches for the corps which he addreſſes, that they will faithfully perform all the duties implied by it. He recalls to their minds the high commendation given by Camden to the military of the Iſle of Wight, in the time of Elizabeth, and he adds;

"It only remains for you to prove yourſelves worthy of your ſituation, and what more forcible argument can be adduced to make you ſo, than to reflect that you are all the while working your own work, or playing the game in which the ſtake is entirely your own. *If the nation be ſubjected, you cannot be* FREE; *if your country be plundered, you cannot be* RICH; *if your domeſtic comforts be violated, you cannot be* HAPPY." P. 15.

Theſe things may be conſidered as addreſſed to all volunteers in the kingdom, who will do well to peruſe and reflect upon this very juſt and animating diſcourſe.

ART. 28. *A Sermon, preached in the Pariſh Church of Kingſton-upon-Thames, before the Right Hon. John Heath, Eſq. one of His Majeſty's Juſtices of the Court of Common Pleas; the Hon. Sir Beaumont Hotham, Knt. one of the Barons of His Majeſty's Court of Exchequer, Judges of Aſſize; William Borradaile, Eſq. High Sheriff, and the Grand Jury: on Wedneſday, the 21ſt Day of March,* 1804. *By the Rev. John Barwis, A. M. Rector of Niton, in the Iſle of Wight, and Chaplain to the High Sheriff.* 4to. 17 pp. 1s. Rivingtons. 1804.

This diſcourſe has conſiderable merit, but not enough to rank it with the preceding production of the ſame author. The connection between laws and morals is however ſenſibly illuſtrated, and in particular the high importance of integrity in thoſe perſons, who, from their weight and influence, ought to be "the immediate guardians of morals and religion within the limits of their ordinary reſidence." The ſermon muſt have been heard with pleaſure and advantage by the perſons addreſſed; but, from the nature of its topics, is neither ſo ſtriking nor ſo original as the other.

ART. 29. *The Divine Viſitations; conſidered in a Sermon, preached on the Faſt-day, February* 20, 1805. 8vo. 23 pp. 1s. Collins and Co. Briſtol; S. Hazard, Bath; Hatchard and Co. London. 1805.

On many detached paſſages, in this anonymous diſcourſe, our commendation may be properly beſtowed; but as a *compoſition*, it is ſomewhat deſultory.

The preacher goes too far (we hope) when he ſays, "infidelity, under various forms and in diverſified channels, and a bold contempt of ſacred rites and cuſtoms, *prevail through every part* of the united kingdom." (P. 12.) With reſpect to the effects of our "increaſed wealth; and the deluge of novels continually flowing in upon us," (p. 12.) we apprehend that his remarks are too well founded. We are afterwards conſoled by reading, "Have we not juſt cauſe on this day

for

for bleſſing God, that amidſt the many evil tokens, he has not left us deſtitute of ſome good ones? That our gracious and religious King has been ſo long continued upon the throne of the Britiſh Empire, ſhould inſpire us with gratitude to the King of Kings, and with the moſt devout interceſſions, for his Majeſty and the whole Royal Family. The ſeats of public juſtice are filled with men of integrity and abilities, always ready to adminiſter impartial juſtice to the rich and poor. Among the noble and great, are *a few*, [not a few] who eſteem the praiſe of God more than the praiſe of men. The ſpirit of active benevolence, conſpicuous among all ranks, is no little token of good. What a favorable ſign it would be, were *all* miniſters, the faithful ambaſſadors of God, and examples to the flock, over which they are ſet." *Exceptions* (we fear) will always be found; but there ſeems to be a lurking deſign in this inſinuation. "God be praiſed, there are *ſome* among the *different orders* in the ſanctuary, who can ſay, with the Gentile Apoſtle, they are not aſhamed of the Goſpel of Chriſt." (P. 16.) We truſt there are *very many*; though they do not (as ſome do) ſtyle *themſelves excluſively—Goſpel preachers.*

ART. 30. *The Character, and final Perſeverance of the Righteous. A Sermon, preached at St. Margaret's Chapel, Weſtminſter, on Sunday, December* 16, 1804, *on Occaſion of the Death of Mrs. Henrietta Stemler; who departed this Life, Dec.* 6, 1804; *aged fifty-five Years: With ſome intereſting Particulars of her Life and Death. By John Davies, M. A. Miniſter of St. Margaret's Chapel; and late Fellow of Trinity College, Cambridge.* 8vo. 40 pp. 1s. Hatchard. 1805.

This is an animated diſcourſe; and very creditable to the character of her who is the ſubject of it. The following is ſubſtantial praiſe: "She was not one of the mere talkers about religion, but was indeed "a doer of the ſame;" and I have frequently been aſtoniſhed at the variety of ways in which ſhe laid herſelf out to do good: I have wondered that, with the very moderate means, which I knew her to be poſſeſſed of, ſhe could contrive to be ſo extenſively uſeful. At length, however, I diſcovered the ſecret:—it was by *perſonal and active exertion.* It is ſomething, to deviſe plans of public utility; to contribute by our purſes to their ſupport, is ſomething more; but a greater and better thing than either of theſe is, to give our *perſonal* aſſiſtance to them. Mrs. Stemler was exemplary in all theſe reſpects." (P. 22.) But the piety of this worthy woman was unfortunately tinctured with fanaticiſm. Her religious impreſſions "were much cheriſhed by attendance upon the miniſtry of Mr. John Weſley. I particularly mention this circumſtance, that I may not ſeem unwilling to do juſtice to the memory of that great and good, but in many reſpects much miſtaken, man; and becauſe alſo, I mean to ſhew you what an unhappy tincture this early religious connection gave to her mind, and how it operated for a long time to deprive her in a great meaſure of the comforts and pleaſures of real religion." (P. 20.) Though we find ſome religious opinions in this diſcourſe, which we could not produce with approbation; yet upon the whole it is inſtructive; and we recommend one

ſhort

ſhort admonition to the attention of every reader: "if we expect that the good ſeed ſown in the public miniſtration of the word ſhould produce any fruit in our children and domeſtics; it muſt be, by being watched over and watered by private inſtruction." P. 37.

ART. 31. *Three Plain Reaſons againſt ſeparating from the Eſtabliſhed Church. By Edward Pearſon, B. D. Rector of Rempſtone, Nottinghamſhire.* 12mo. 36 pp. 6d. Tupman, Nottingham; Hatchard, London. 1805.

As ſtrong, as they are plain. The 1ſt Reaſon is, "Becauſe *unity* among Chriſtians is enjoined in Scripture." The 2d. "Becauſe *uniformity of public worſhip* among Chriſtians, who are in habits of intercourſe with each other, is a neceſſary means of *preſerving unity*." The 3d. "Becauſe, to join in the eſtabliſhed form of public worſhip, is part of that obedience, which we owe to our *civil rulers*." A ſhort extract from the 1ſt Reaſon, will be acceptable to our readers: "Of the fact, which is employed in this reaſon, no one can doubt, who reads the New Teſtament with attention. All, therefore, that we have to conſider under this head is, what the unity there enjoined means. It does not require, what indeed ſeems to be impoſſible, that all men ſhould entertain the ſame *opinions* on religious ſubjects; but it requires of all ſuch a ſameneſs of *heart* and *affection*, ſuch a ſimilarity of *ſentiment* or *feeling*, and ſuch a co-operation in *action*; as may ſhow, that they have the ſame great object in view, and that it is their leading deſire to promote it."

Perhaps, there never was more occaſion than at preſent, for admonitions of this nature; nor do we know any, better adapted than theſe are, to the uſe of the perſons for whom they are intended. *Methodiſts*, particularly, are in the author's contemplation.

ART. 32. *Reflections on the Neglect of Religious Education; more particularly addreſſed to Godfathers, Godmothers, Parents, and Miniſters; with a few Thoughts on Sunday Schools, and Sunday Drilling.* 12mo. 20 pp. 4s. Longman and Co. 1805.

That this *remonſtrance* (for ſuch it is) was well intended, we do not queſtion; but we think it, in ſome parts, much ſtronger than the caſe will warrant. The perſons, named in the title-page, ſhould be addreſſed reſpectfully and affectionately; and then we do not object to any earneſtneſs that may be employed. But this author is a harſh and undiſcrimating cenſor. If *books* were always *reviewed* in the ſame temper, what would become of *authors*, and of this among the reſt?

When he propoſes to aſk the queſtions in the catechiſm "in a different manner *from what* they are put down;" (p. 11.) we recommend to his, and to every one's notice, a ſmall tract on the liſt of the *Society for promoting Chriſtian Knowledge*; entitled, "*The Catechiſm broke into ſhort Queſtions.*" Indeed, ſo excellent, and ſo abundant, are the truly religious books upon this liſt, that ſcarcely any caſe, or ſituation, or any deſcription of perſons, are unprovided for.

We lament, with this writer, the *general* continuance of *Sunday Drilling*; believing, that the very urgent neceſſity, by which it was once

once juſtified, is now in a great meaſure abated. But, let us not deal harſhly with men to whom we are ſo highly indebted, as we are to the loyal volunteers throughout the country.

ART. 33. *A Diſcourſe on the Inſpiration of the Scriptures. By the Rev. Richard King, M. A. Rector of Worthin, Salop; and formerly Fellow of New College, Oxford.* 8vo. 31 pp. 1s. Hatchard. 1805.

The dedication of this work is ſo juſt a tribute of praiſe to a truly charitable and exemplary Chriſtian, that we are aſſured our readers will be gratified by an extract from it:—"To Thomas Bernard, Eſq. My dear ſir, in your many and great exertions to benefit that large portion of the community, the claſs of *miſery* and *poverty*, you have conſtantly inculcated the maxim, that the foundation of all ſolid and permanent improvement muſt be laid in amended *moral* and *religious habits*: your time, your talents, and your fortune have been dedicated to theſe important purpoſes; and happily, your labours have not been in vain, as the preſent improved ſtate of the poor fully confirms."—It is mentioned afterwards, that the life of this gentleman "is diſtinguiſhed not only by benevolence, but by a zeal for religion manifeſted in providing a free chapel in St. Giles's, where the ſtate of morals rendered it particularly neceſſary." The purpoſe of this tract is, "to guard the young and unwary from an increaſing ſpirit of infidelity, which is excited and encouraged by ſome modern publications." The inſpiration of the Scriptures is proved, by "the unanimous conſent of the writers of the firſt and pureſt ages of the Church; and by the plain language of Scripture." P. 1. "The nature of this inſpiration may in ſome degree be explained in this manner: the Apoſtles, in their writings, made uſe of their reaſon, their memory, and a language ſuited to their education and natural genius; they were not under a fanatical enthuſiaſm, like falſe prophets, or the weak and deluded ſectaries of modern times; but they were inſtruments of the Holy Spirit, endued with reaſon, who made uſe of their underſtanding, their judgment, and their own language; yet, notwithſtanding they were directed by the Holy Spirit, he did not take from them their natural faculty of reaſoning, but after he had enlightened it, it was ſo directed, that the reſult of their meditations might be the voice of God." P. 18. We might recommend this work, by extracting alſo pp. 23, 24; but it may be ſufficient to ſay, that thoſe, for whoſe uſe it is intended, will find in it inſtruction, and, we truſt, conviction.

ART. 34. *A Guide to Heaven: ſeriouſly addreſſed to all who believe the Goſpel to be the Word of God. By the Rev. Charles Sleech Hawtrey, A. B. Vicar of Widſton, Monmouthſhire.* 8vo. 172 pp. 4s. Rivingtons. 1805.

"The preſent work has for its object, to ſet in the cleareſt point of view, what thoſe commandments are, an obedience to which ſeems to be indiſpenſible to ſalvation. In order to effect which; the principal precepts of the goſpel, upon the moſt eſſential duties of religion and morality, have been collected, and (if I may ſo ſpeak) concentrated,

and brought into a focus; in hopes that when it is ſeen how ſtrongly they are inculcated, and how powerfully and repeatedly they are enforced; thoſe who profeſs to look forward to the promiſes held out in the goſpel, will be awakened to a ſenſe of their ſituation, and be convinced how impoſſible their attainment will be, unleſs they in good earneſt perform the duties which it commands. In ſending the preſent work abroad, as far as man is capable of diſcerning the motives of his own mind, I can confidently affirm, that I have no other deſign than that of promoting the eternal happineſs of my fellow creatures." Pp. 14, 15.

The deſign is unqueſtionably good and praiſe-worthy; but it is imperfectly executed. Excluſively of the introduction; about a hundred pages are filled with texts of ſcripture on ſeveral chriſtian duties. Theſe may doubtleſs be read, in their collected ſtate, with increaſed effect. About thirty pages only are filled with *applications* of the texts; but theſe applications are ſhort, and ſometimes rather trite.

POLITICS.

ART. 35. *Thoughts on Coalitions, with a Reference to the preſent State of Parties.* 8vo. 111 pp. Ginger. 1805.

The propriety of any coalition, (as it is termed) between hoſtile parties in the ſtate, muſt be determined by a reference to the principles on which they differed, and the circumſtances under which their union took place. If the former were of eſſential importance, and if the latter were not ſuch as completely removed the grounds of their former hoſtility, ſuch an union cannot be deemed public-ſpirited, nor can it be expected to prove ſincere and permanent. This criterion is applied, in our opinion juſtly, by the author before us, to the coalition that has taken place between the principal parties now in oppoſition, and to the recent union of the late with the preſent miniſter. While he reprobates the conduct of thoſe parties, he ſhows that the reconciliation of Mr. Pitt with Lord Sidmouth "was the only union which could take place without any ſacrifice of principle or compromiſe of character." To prove this, he ſtates a few facts, going back to the period when the laſt adminiſtration was formed. Thence he infers that, "when Mr. Pitt perceived the neceſſity of procuring ſome acceſſion of ſtrength to his adminiſtration, prudence and propriety, as well as every rational and manly feeling, muſt have led him to look to the man, of whoſe honour and ability, of whoſe integrity, and of whoſe perſonal friendſhip, he had made ſuch repeated trials both in public and in private life. The differences alſo, (adds this author) which had ſubſiſted between them, were confined to particular and temporary meaſures; they might therefore be eaſily adjuſted."

The grounds of that clamour which was raiſed upon Mr. Pitt's return to office are then examined, and their futility ſhown. In this part, the pamphlet publiſhed in the name of Lord A. Hamilton* is ably

* See Brit. Crit. vol. xxiv. p. 567.

anſwered,

anſwered, and its fallacy, in our opinion, fully detected. Indeed his lordſhip, as this author obſerves, towards the end of his pamphlet, "overthrows his whole fabric," by admitting diſtinctly that "*for the Houſe of Commons to preſcribe any individual to the crown would be indecent and unconſtitutional.*"—"Now, (ſays the judicious writer before us) what is all this waſte of paper and of ink, but for the purpoſe of ſhowing than an individual *ought to have been preſcribed* to the Crown? or will he contend that what would be indecent and unconſtitutional in a Houſe of Commons, is decent and conſtitutional in a faction out of parliament?"

A conſiderable part of this able tract is alſo employed in a ſevere caſtigation of Mr. Cobbet; whoſe alledged tergiverſations, in alternately vilifying and cajoling Mr. Fox, as it ſuited the purpoſes of his own particular friends, are expoſed in colours which, we conceive, it will not be eaſy to efface.

The author diſcuſſes alſo, at ſome length, the queſtion "whether the old grounds of warfare between the leading men in oppoſition now exiſt? (the contrary to which had been aſſerted by Cobbet) and ſhows that, on ſeveral material points ſtill exiſting, they muſt ever diſagree, or forfeit every pretence to honour and conſiſtency. But for this and other able diſcuſſions our limits compel us to refer to the work itſelf; which we conſider as well worthy the attention of thoſe who would form juſt opinions of the ſtate of parties in this country.

NAVY.

ART. 36. *Obſervations on a Pamphlet which has been privately circulated, ſaid to be "A conciſe Statement of Facts, and the Treatment experienced by Sir Home Popham, ſince his Return from the Red Sea." To which is added, a Copy of the Report made by the Navy Board to the Admiralty, on inveſtigating the Account of Expenditure for the Romney and Senſible at Calcutta in* 1801, *whilſt under the Orders of Sir Home Popham.* 8vo. 60 pp. 2s. Ginger. 1805.

Controverſial writings on the conduct of an individual do not properly form a ſubject of criticiſm. In the preſent inſtance, an opinion from us on the merits of the caſe would (even if the technical nature of the ſubject admitted of one) be improper, while an inveſtigation of all the tranſactions relating to it is depending in parliament. We will therefore briefly notice the contents of this publication, which manifeſtly proceeds from ſome friend of the late Board of Admiralty, and is deſigned as a juſtification of the proceedings of that Board, in directing an immediate and ſtrict inquiry into the repairs of certain ſhips in the Eaſt Indies, while under the orders of Sir Home Popham. The amount of thoſe repairs being very large, the Admiralty cauſed an inveſtigation to be made of the neceſſity of that meaſure, and the œconomy obſerved in the execution of it. Of the harſh mode in which this inveſtigation was conducted, as well as other circumſtances of perſonal ill-treatment, the officer accuſed complained in a printed pamphlet privately circulated. The anſwer before us (though it interſperſes ſome reflections on Sir H.'s defence) chiefly relies on the

Report made on this ſubject by the Navy Board to the Admiralty; in which ſeveral *apparently* ſtrong objections are made to ſome of the repairs in queſtion, both on the ground of their ſuppoſed inexpediency, and of their large amount. It is, however, but juſt to obſerve, that this Report is profeſſedly made on *ex parte* evidence, and without having obſerved the uſual mode of calling on the party for explanations; ſuch being, as the Commiſſioners of the Navy conceived, the directions, or at leaſt the intention of the Board of Admiralty. We may add, that a ſubſequent explanatory Report has, if we miſtake not, removed ſeveral imputations implied in the former, and aſcribed the former errors to one member of the Navy Board, to whom the inveſtigation had been intruſted by his brethren.

ART. 37. *A few Brief Remarks on a Pamphlet, publiſhed by ſome Individuals, ſuppoſed to be connected with the late Board of Admiralty, entitled, "Obſervations on the conciſe Statement of Facts, privately circulated by Sir Home Popham, &c". in which the Calumnies of thoſe Writers are examined and expoſed; together with Strictures on the Reports of the Navy and Victualling Boards; on ſome Proceedings of the late Admiralty not generally promulgated; Hints on the Effects of the late Experiments againſt the Enemy's Flotilla, &c. &c. By Æſchines.* 8vo. 60 pp. 2s. No Publiſher's Name. 1805.

The title of the above pamphlet ſhows it to be deſigned as an anſwer to that which we have juſt noticed. As we profeſs not to enter into the merits of this diſpute, we ſhould have been content with announcing the title and ſubject of the tract, but that ſome important errors appear to us to pervade it; errors which might give a falſe colour to the ſubject of debate. It is in the firſt place aſſumed that the Reports of the Navy and Victualling Boards on the tranſactions in queſtion (though this author admits them to be *ex parte* ſtatements and complains of them as ſuch) were intended as final *Adjudications*, and conſequently as condemnations of Sir H. P.; and it is alſo repreſented that the order for ſtopping his half pay was in the nature of a puniſhment. Now theſe Reports were profeſſedly only ſtatements, of the facts, *ſo far as they had appeared to the reſpective Boards upon the ex parte examination* hitherto taken; and left it to the Admiralty, either to direct further inquiries, and a reference to the parties concerned (which always takes place before the account is *paſſed*) or to call on the parties for their exculpation by any other proceeding: ſo that the Reports were rather in the nature of a bill of indictment (which always proceeds upon *ex parte* evidence) than a trial and condemnation. Neither is the ſtoppage of half-pay (though a temporary inconvenience) conſidered as a puniſhment, but as a neceſſary meaſure to ſecure the crown, in caſe the expenditure in queſtion ſhould not hereafter be properly accounted for; and in the mean time, to compel the parties who have expended public money, to come to an account. We do not mean, from this explanation, to infer that the officer accuſed may not have been harſhly treated; but that his defender has acted very unjuſtly in the reflections which he has caſt on the ſubordinate Naval Boards; as indeed might be ſhown in a particular inſtance,

inſtance, did our limits permit. The ſtyle of this author is, in many places, ridiculouſly turgid, his metaphors (of which he is very fond) generally incongruous, and his language obſcure. He is oſtentatiouſly profuſe of claſſical quotations; but they are often inaccurate. Were we in the place of Sir H. Popham, we ſhould ſay—*Non tali auxilio, &c.*

ART. 38. *Strictures on the Tenth Report of the Commiſſioners of Naval Inquiry. By Allan Macleod, Eſq. To which are ſubjoined, an Appendix, containing the Subſtance of that Report; and Lord Melville's Letter of 28th March, 1805, to the Commiſſioners, together with their Anſwer.* 8vo. 96 pp. 2s. 6d. Ginger. 1805.

Whatever may be our private opinion of the motives which occaſioned, or the ſpirit which has, in ſome inſtances, accompanied the naval inquiry, we cannot approve either the language or the reaſoning (if it deſerve that name) of the publication before us. It is certainly competent to any writer to eſpouſe the cauſe of the noble lord, who has lately fallen under the cenſure of the Houſe of Commons, and there is an apparent generoſity in undertaking the defence of any individual ſo attacked and ſo purſued. On the other hand the writer who queſtions the juſtice of proceedings inſtituted, by either Houſe of Parliament, ſhould, at leaſt, adopt a temperance in argument, and a decency of expreſſion, which Mr. M. appears to have forgotten. We do not find that he has taken any new ground in diſcuſſing the act of parliament which the noble Lord in queſtion and his paymaſter were accuſed of having violated. We muſt alſo remark that his cenſures on a late Firſt Lord of the Admiralty, and the Commiſſioners of Inquiry, reſt more upon aſſertion than proof; and they are conveyed in a ſtyle and manner that diſcredit only the author of them. When the labours of the Commiſſioners of Inquiry ſhall be completed, then will be the proper time for examining their conduct, and determining whether or not the mode in which that inquiry has been conducted, and the effects which it has produced, entitle all the parties concerned to the unqualified applauſe of their country.

ART. 39. *Naval Anecdotes for the Years during which the Right Honourable the Earl of St. Vincent, K. B. preſided at the Board of Admiralty. By a Recorder of Facts.* 8vo. 55 pp. 2s. Ogle. 1805.

The object of this pamphlet is profeſſedly to ſhow that the conduct of that Board of Admiralty at which the Earl of St. Vincent preſided, was ſo capricious, arbitrary, and (in many inſtances) unjuſt, that the perſons who chiefly compoſed that Board, ought not ever to be reſtored to power. To prove this, the author gives ſeveral inſtances of what he conſiders as improper conduct; ſome of which, it muſt be confeſſed, are but trifling; others relate to perſons in ſubordinate ſituations, but who, (the author infers) would have acted in a more becoming manner, had they not been influenced by the dread of their ſuperiors in office. This ſeems to us but a looſe inference. Some circumſtances, however, which are here related, if true, prove an intemperate haſtineſs of judgment certainly unbecoming a board

board of ſuch importance and dignity. We allude particularly to the circumſtance firſt mentioned, the condemning of *taſk work* previouſly to any inquiry, (which haſty opinion the Lords of the Admiralty were obliged afterwards to retract) and the orders given with regard to the block contract; which, as they are here repreſented, appear to have been equally unjuſt and impolitic. The meaſures of the late Board of Admiralty reſpecting the contracts for ſhip-building are alſo very ſtrongly arraigned: but this part of their conduct is, we believe, likely to be inveſtigated in parliament. On this, as well as moſt of the other naval queſtions diſcuſſed in the pamphlet before us, we muſt leave the deciſion to other tribunals than that of criticiſm.

TRAVELS.

ART. 40. *Travels to the Weſtward of the Allegany Mountains in the States of the Ohio, Kentucky, and Tenneſſee, and return to Charleſtown through the Upper Carolinas, containing Details on the preſent State of Agriculture and the natural Productions of theſe Countries, as well as Information relative to the commercial Connections of theſe States, with thoſe ſituated to the eaſtward of the Mountains, and with Lower Louiſiana, undertaken in the Year* 1802, *under the Auſpices of his Excellency M. Chaptal, Miniſter of the Interior, with a very correct Map of the States in the Country Weſt and South of the United States. By F. A. Michaux, M. D. Member of the Society of Natural Hiſtory of Paris, and Correſpondent of the Society of Agriculture of the Seine and Oiſe; faithfully tranſlated from the original French, by B. Lambert.* 8vo. 7s. Mawman. 1805.

This title page is ſo circumſtantial, with reſpect to the work itſelf, the author, and the tranſlator, that little ſeems to remain with us more than to tell the reader whether he is to receive as much as he is promiſed. However, what is not always the caſe with elaborate title pages, the book itſelf is really entertaining and inſtructive with reſpect to thoſe ſubjects which the author more immediately and particularly inveſtigated. Theſe ſubjects are all thoſe which relate to the ſtate of American agriculture, in a part of America but ſeldom viſited. His obſervations on theſe points are very judicious, and his book a uſeful addition to the travels in America. The map is neat, and the tranſlation unexceptionable.

ART. 41. *Narrative of a Voyage to Braſil, terminating in the Seizure of a Britiſh Veſſel, and the Impriſonment of the Author and the Ship's Crew, by the Portugueſe, with general Sketches of the Country, its natural Productions, colonial Inhabitants, &c. and a Deſcription of the City and Provinces of St. Salvadore and Porto Seguro, to which are added a Correct Table of the Latitude and Longitude of the Ports on the Coaſt of Braſil, Table of Exchange, &c. By Thomas Lindley.* 8vo. 6s. Johnſon. 1805.

If this Narrative be the plain authentic ſtate of what was inflicted on the author by the Portugueſe, and we ſee no reaſon to doubt it, they

they were, in that inſtance, not only perfidious allies but cruel and perſecuting enemies. The author endured the ſevereſt perſecutions and hardſhips, from being conſidered in the light of an illicit trader, and though he eſcaped after a ſevere and tedious impriſonment, the expoſtulation of our miniſters, both here and in Portugal, could obtain him no redreſs. He has produced an intereſting and entertaining volume, and gives us minute deſcriptions of places with which we are very little acquainted. His book will be uſeful for future navigators, both as a nautical guide and as a caution againſt perfidious friends. The idea which this work muſt convey of the Portugal government in the Braſils is contemptible in the extremeſt degree.

MISCELLANIES.

ART. 42. *Characteriſtic Anecdotes from the Hiſtory of Ruſſia. With Notes, Chronological, Biographical, and Explanatory. Forming a uſeful Manual of Ruſſian Hiſtory. Tranſlated from the French of the Counſellor of State, Clauſen. By B. Lambert.* 8vo. 5s. Oſtel. 1805.

This is a very entertaining volume, which, commencing with the very early hiſtory of Ruſſia, records ſome of the inſtances of generoſity, courage, and virtue, of that great people. It does not indeed quite anſwer the promiſe of the title-page, for the notes are unimportant, and it is amuſing rather than uſeful. We give an anecdote as a ſpecimen.

"The Empreſs Catherine, ordered a veſſel to be launched in her preſence. She was ſeated in an arm-chair, on a pier, forty feet high. The ſhip-wrights had imprudently left one of the maſts inclined in ſuch a manner, that the veſſel in its progreſs muſt have overturned the royal ſeat into the ſea. Admiral Greig, who was with the Empreſs, inſtantly perceived the danger, and had only time to remove the chair with her. The Princeſs, ſomewhat aſtoniſhed at this method of conveyance, ſoon ſaw the maſt graze the ſpot from which ſhe had been removed; then turning to the Engliſhman, with an ineffable ſmile, "Sir," ſaid ſhe, "for the firſt time in your life, you have felt the ſenſation of fear!"

ART. 43. *The Spirit of the Public Journals for* 1804, *being an important Selection of the moſt ingenious Eſſays and Jeux D'Eſprits that appear in the Newſpapers and other Publications; with explanatory Notes, and Anecdotes of many of the Perſons alluded to. Vol. VIII.* 8vo. 6s. Ridgway. 1805.

The public journals for 1804, if this publication be allowed to exhibit a fair ſpecimen of their contents, do not appear to have been much enlightened by genius, or enlivened by wit. There are not many things in this volume which will agreeably detain the common reader, particularly if he ſhould happen to poſſeſs any very anxious curioſity about a variety of political characters. A large part

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of theſe eſſays are on the ſubject of Mr. Addington, and his honourable retirement from the direction of public affairs.

ART. 44. *A Defence of the Principle of Monopoly; of Corn-Factors, or Middle-Men: and Arguments to prove that War does not produce a Scarcity of the Neceſſaries of Life.* 8vo. 30 pp. 1s. Symonds. 1805.

The writer who undertakes to diſcuſs an important and difficult ſubject ſhould clearly underſtand and define the principles which he means to inculcate. But the author before us, we ſhrewdly ſuſpect, had not when he wrote aſcertained the meaning of the title which he choſe for his work. By "monopoly", he does not ſurely mean, "the excluſive poſſeſſion or ſale of any article of commerce," much leſs of the neceſſaries of life. To defend the principle of ſuch a monopoly, would be to oppoſe the plaineſt dictates of reaſon, and contradict the reſult of uniform experience. The author, if we rightly underſtand his meaning, is averſe to all reſtraints on the freedom of commerce, and only means to juſtify that ſpecies of monopoly of which farmers and corn-factors are accuſed, namely, that of getting large quantities of grain into their poſſeſſion, and keeping it from the market as long as poſſible, in order to enhance their profits. This practice, he thinks, is not immoral in itſelf, and cannot juſtly be reſtrained by law, except in the caſe of an abſolute famine. Yet in the caſe of a ſcarcity nearly approaching to a famine, and almoſt equally grievous to the lower orders of the community, we are not, we confeſs, diſpoſed to applaud the benevolence of thoſe who, ſecure of a profit far beyond the ordinary gains of commerce, yet, inſatiable in their cupidity, withhold the neceſſary articles of ſubſiſtence from neighbours who are periſhing by want. We agree, however, with this author in deprecating compulſory meaſures, ſuch as were adopted in France; and ſtill more do we reprobate all attempts to inflame the minds of the people againſt any deſcription of perſons, ſuch as farmers or corn-factors; the latter of whom are almoſt as neceſſary as the former in the preſent ſtate of ſociety. The magiſtrates and the clergy would undoubtedly be much to blame if, by any intemperate language, they contributed to cheriſh a popular prejudice ſo dangerous in its effects. But this has not, we truſt, been the caſe in many inſtances, or to any conſiderable degree. In the latter part of this tract, the author has agitated the much diſputed queſtion whether or not war has a tendency to produce a ſcarcity in the neceſſaries of life, and maintains (as his title page announced) the negative of that propoſition. We conceive him to be in the right; though he has not diſcuſſed the ſubject ſo fully as it deſerves, or ſupported his opinion by arguments ſo forcible as might be produced.

ART. 45. *A Syſtem of Engliſh Grammar, upon a Plan entirely new; intended as a Means of facilitating the Progreſs both of public and private Education. By J. Taylor, Head-Maſter of the Academy at Dronfield, near Cheſterfield.* 12mo. 344 pp. Sheffield printed: Hurſt, London. 1804.

The chief novelty in the plan of this Grammar ſeems to be, the full declenſion of nouns and conjugation of verbs, in a manner that

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is certainly very clear, but appears to us more than is neceſſary. The Syntax alſo is treated in a fuller manner than has been uſual. There is a detached treatiſe on Proſodies at the end.

ART. 46. *A general Syſtem of Attack and Defence, with one general Rule for erecting Fortifications, without the circuitous Aid of Trigonometry. By William Jennings. Publiſhed under the Patronage of his Excellency the Earl of Hardwicke, Lord-Lieutenant-General, and General Governor of Ireland; Gen. Vallancey, LL. D. M. R. I. A. and Col. Fiſher, Chief Engineer. Embelliſhed with an Engraving, exhibiting, at one View, the moſt material Inſtruments uſed in Fortification and Gunnery.* 8vo. 62 pp. 7s. Cadell and Co. 1804.

We cannot but think that the title of this book is ſomewhat too comprehenſive. Inſtead of extending to a general ſyſtem of attack and defence, it includes little more than the terms of fortification, with ſhort definitions ſubjoined; and a very general account of the circumſtances of a ſiege. It is, however, ſo ſplendidly patronized, that we cannot doubt of its being conſidered by thoſe who are very competent to judge, as a work that may be uſeful to beſtow elementary knowledge. The rule for erecting fortifications, mentioned in the title-page, is this.

"TO ERECT A REGULAR FORTIFICATION, WITHOUT THE AID OF TRIGONOMETRY.

"Rule. Divide 360 by the number of its ſides, the quotient will be the angle at the centre; which ſubtract from 180, and the remainder will be the angle of the polygon.

"The ſides of the polygon (on which the fortification is built) ought to be at leaſt 250 yards long, in order to keep the baſtions the diſtance of muſket-ſhot from each other.

"Suppoſe a fortification to have ſix ſides, divide 360 by 6, the quotient ſubtract from 180; the remainder will be the angle of the polygon;

6 | 360

60 ſubtract from 180, and the remainder will be 120 degrees, the angle of the polygon; lay off the firſt ſide, on the moſt eligible part, 250 yards long, and lay off the ſecond ſide the ſame length, ſo as to make an angle of 120 degrees with the firſt ſide; in the ſame manner lay off the third, fourth, fifth, and ſixth ſides; then lay off the capital 79.$\frac{1}{3}$ yards, the demigorge 52 yards, the flank 48 yards, the face 80 yards: all which being done, at each of the angles, finiſhes the fortification, when the counterſcarp or outſide of the ditch is drawn, being parallel to the faces of the baſtion, 40 yards wide." P. 13.

All this is very eaſy, when the form is to be a hexagon, which is doubtleſs the beſt and moſt common; but if occaſion ſhould require almoſt any other regular polygon, the calculator without trigonometry would ſoon find himſelf puzzled: and why ſhould not trigonometry be learned?

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Dr. Griffiths, whoſe Travels we ſhall ſoon place before our readers, is now employed on a tranſlation of *Lenoir's French Monuments*, which will extend to ſix volumes octavo.

AN

INDEX

TO THE

REMARKABLE PASSAGES

IN THE

CRITICISMS and EXTRACTS in VOLUME XXV.

A.

PAGE

ABRAHAM, a moral reaſon for the call of.. 192
Accountable beings muſt remain free agents..... 125
Acid, marine, power of the.... 562
Adam's ſin, and the merits of Chriſt, co-extenſive 130
Adeline Mowbray, a Novel, intereſting extract from 625
Agamemnon's army, the number of 352
Agriculture. Oil compoſt inferior to dung 257
———— Steeps diſapproved 258
———— Argillaceous ſoils.. ib.
———— Rot in ſheep..... 260
———— Tithe in kind 261
———— Plan for the improvement of..... 426
Alexander's empire, diſmemberment of 184
Algebraic formula, on the developement of an 610
Amiens, the peace of 572
Anacreon, an imitation of..... 556
Anecdote, an intereſting 216
Angels, the fall of..... 193
Antiochus, the Great, overthrow of 186
Armenian Merchant, anecdote of an 119
Arteries, in ſlow moving animals, peculiar diſtribution of the.... 86
Articles, of the church, proved to be non-calviniſtic by the Scotch epiſcopal clergy adopting them 180
Aſs, humourous tale of an 275

B.

PAGE

Bamff, lord, ſold his hereditary ſeat in parliament for a trifling ſum..... 500
Bank, national, political influence of a..... 614
Bankers' mode of ſettling accounts with each other..... 28
Banyan tree, account of the.... 230
Barberry buſh, ſuppoſed effects of the..... 311
Bards, the fate of the 548
Barometer, greateſt and leaſt height of in 1803 46
Barrow's travels in China, a ſtandard book 119
Bentley, J. on the antiquity of the Surya Siddhanta..... 531
Bernard, Mr. T. tribute of praiſe to 693
Berners, lord, his tranſlation of Froiſſart the only Engliſh one prior to Johnes's..... 1
Betty, maſter, ſucceſs of..... 315
Biſhops, Scotch, diſtinguiſhed from Engliſh 273
Blighted corn, ſuppoſed cauſe of 310, 312
———— not confined to Britain 311
———— uſeful as ſeed.. 313
Boag, W. on the poiſon of ſerpents 403
Bohorquez, don Franciſco, the conduct of in Peru 505
Bonaparte. His military talents over-rated by Dr. Biſſet 21
———— His infamous attempt at Acre paſſed over by Dr. B. 23

Bonaparte.

INDEX.

PAGE

Bonaparte. To be compared with Macbeth and Cromwell 449
——— Poetical account of the birth and early propenſities of 683
Bones, ſoftening and curvature of the 135
Bothwell one of the murderers of lord Darnley 488
——— marriage of 500
Bournon's, Count de, deſcription of a Corniſh mineral 37
Bourne Vincent, character of .. 13
——— his Latin poems preferred by Cowper to thoſe of Tibullus and Propertius ..... ib.
Brahmins, impoſitions practiſed by the 401
Bunzlau, two great curioſities at 278
Burke's, Mr. ſagacity in foreſeeing the overthrow of religion and government in France 21
Burmans, the religion and literature of the 405

C.

Calvin's reaſoning compared with that of Louis XIV 126
——— name not mentioned in Biſhop Jewell's Apology to the Church of England 132
Calvinism not prevalent at the beginning of Elizabeth's reign 133
Calviniſts and Anti-Calviniſts .. 121
——— doctrinal, extract from the writings of 127
Camden, the antiquary, ſtrange aſſertion concerning 235
Campbell's, Dr. appeal to ſcripture not fair 263
Cancer, local in its origin 604
Cat, deſcription of the 378
Cataract, extracting or depreſſing the 303
Catherine, Empreſs of Ruſſia, anecdote of 699
Catholic emancipation, effect of 81
——— how to be effected 158
Catullus, tranſlation from 140
Caution, in propagating religious opinions, recommended 624
Cetus, the, a marine deity 54
Ceylon, remarks on ſome antiquities in 529
China, filial duty in 111
——— power of parents in 112
——— the emperor of, holding the plough originally a religious ceremony 115

PAGE

China, the miſſionaries in reproved 116
——— cauſe of the frequent famines in 117
Chineſe women, condition of the 110
——— contempt of foreigners .. 118
——— cunning of the 119
Chords, various muſical 166, 167, 168, 169
Choultry, deſcription of a 232
Chriſtianity, the fundamental principles of 566
Church of England, the late lord Chatham's account of the 123
——— lands, extraordinary anecdote reſpecting 518
Churchill, Charles, character of 172
——— letter of, to Mr. Wilkes 173
Cicero's letters but ſlightly noticed by Mr. Hayley 9
Clare, lord, ſpeech of the late 160, 161
Clothing, what the warmth of, depends upon 45
——— winter, to be put on early 686
Cobbold's prize eſſay at Cambridge commended 191
Cock, deſcription of the 379
Coloniſts, the Britiſh, particular claims of 214
Colours; fringes of, how produced 35
Commodities, the value of, not repreſented by a good bill 291
Complexion, ſeat of the 662
Conferences at York and Weſtminſter reſpecting Mary, Queen of Scots, objections to the 630
——— not put an end to by Queen Mary or her commiſſioners 636
Conſcience, effect of having power over another's 579
Conſtantine, emperor, fatal error of 459
Continental alliances, propoſed baſis of 447
Corn, merchants 95, 709
——— price of, increaſed by bounties on exportation 216
Cowper's, W. remarks on Dr. Johnſon's life of Milton 9
——— poem on an oak 14
——— obſervations upon different authors, permanent directions to public taſte 16
Crawfiſh, account of the 381
Credulity, extenſive influence of 472
——— means of checking the growth of 473

INDEX.

PAGE

Crural hernia, greater frequency of, in women, accounted for .. 207

D.

Darnley, lord, behaviour of 244
——— ſingular manner of the murder of 486
Debt, national, plan for diminiſhing the 424
Deer-keeper, characteriſtic deſcription of a 546
Delhi 157
Dione, Venus, deſcription of the 382
Diſeaſes, the tranſmutation of, now conteſted 605
Divinity of Chriſt expreſsly declared by St. Paul 568
——— and humanity of Chriſt atteſted by the Evangeliſts .. 622
Dollar, numerical value of the .. 289
Dorado, empire of, why ſo called 504
Dramatic art, eulogy on the 61
Dryden's epigram on Milton tranſlated by Cowper 13
——— the ſame corrected 98

E.

Edinburgh reviewers cenſured .. 95
Education, Scotch, bad tendency of a common 266
Edward III. duke of Lancaſter's advice to 7
Election, the divine decree of .. 596
Ellora, excavations at 233, 524
Engliſh conſtitution amply competent to redreſs every grievance 571
——— language unfit for blank verſe 10
——— Thomas of Erceldoune, the earlieſt known writer in the 362
——— elements of the 367
Epiſcopacy, the ſacred origin of 263
——— ſingular inconſiſtency in the opponents of 264
Epiſcopal clergy, Scotch, their agreement with us 272
Epiſcopalians, Scotch 270
Equations, differential, conſtruction of 143, 144
——— fluxional, reduction of 145
Etymology, curious ſpecimens of 298, 301, 302
Evangelical preaching, effects of what is miſcalled 120
Examples, the force of bad 254

F.

PAGE

Fœtus, extra-uterine, deſcription of an 608
Falconier, governor, conduct of 519
Fever, remitting, method of cure of the 412
Fife, ſingular effect of the notes of a 647
File, depth of, frequently made uſe of in the armies of the ancients 351
Fluids not conductors of heat .. 37
Foreign commerce, effect of the monopoly of 29
Fortification, regular, rule for erecting a 701
Frederic III, of Pruſſia. The profligacy of his moral character too ſlightly paſſed over by Dr. Biſſet 18
Free-maſons, encomium on the fraternity of 575
Freeling, Mrs. verſes on the late 250
French revolution, cauſes of the 20, 21
——— government, receipts and expences of the 448
Frenchmen, revolutionary, profeſſed object of 369
Frere, Mr. applied for his paſsports before the detention of the Spaniſh frigates was known 331
Freylinghauſen's abſtract of the Chriſtian doctrine tranſlated by command of her Majeſty 590
Froiſſart's chronicles, ſpecimens of the two tranſlations of 1, 2

G.

Ganges, annual cuſtom of bathing in the 522
Geddes, Dr. critique on 193
Gellert, profeſſor, ſufferings and conduct of 655
——— compared with Dr. Johnſon 657
——— affectionate addreſs of 661
German language, the, brought to perfection by M. Luther .. 306
——— diſcrimination of the genders in 307
Gibbon's, Mr. raſh aſſertion 211
——— reference to St. Paul, contradicted by the apoſtle himſelf ..... ib.
Glaciers, of Charmouny, curious phænomenon in the 36
Gmelin's, profeſſor, edition of Linnæus very faulty 375

God,

INDEX.

PAGE

God, the exiſtence of a, proved 591
Goldſmith's, Dr. poetry, character of 410
Gooch's, Mrs. novel not a tranſlation 204
Good-Friday, unpardonable neglect of 445
Gout, effects of cold water in the 563, 565
Gradation, muſical 164
Gutta ſerena, preſcription for the cure of 304

H.

Hale's, lord, opinion reſpecting the declaration of war 329
Halley's, Dr. ſeries for the calculation of logarithms 469
Hamilton, general, hiſtory of .. 337
Hardwicke's, captain, journey to Sirinagur 521
Hare, the, in great eſtimation among the Romans 688
Haſtings, Warren, origin of the impeachment of 17
Hatchett's analyſis of a Corniſh mineral 39
Hawkins's evidence as to the hot and cold ſprings of the Scamander 359
Health, committees of, recommended 205
Heat, inſtruments to aſcertain the nature and properties of 430
—— comparative powers of metallic ſubſtances for reflecting 433
—— only light in the ſtate of combination 434
Hector's barrow ſtill ſeen 356
Hindoo husbandry, cauſes of the imperfection of 152
Hindoos, diſtinct claſſes of 149
—— preſervation of health a part of the religion of the .. ib.
—— kept in ignorance by the Brahmins ..... ib.
—— not able to comprehend the doctrines of chriſtianity 151
Hiſtorians, guardians of the public morals 22
Hiſtorical evidence, rules for obtaining a certain ſpecies of .. 607
Hiſtory and romance intimately connected 361
Home, author of Douglas, anecdote of 339
Homer to be defended as an hiſtorian 352

PAGE

Homer, ſtyle and character of Pope's tranſlations of 409
Honour, character of the man of 514
Hooker, the eccleſiaſtical writer, obſervation of 264
Hume, David, not partial from inheritance to the houſe of Stuart 237
Hunter, Dr. A., caution to 262
Huttig, a great mechanical genius 278

I. and J.

Jacob, a great mechanical genius 278
Jaffa, dreadful maſſacre at, careleſsly mentioned by Dr. Biſſet 22
Ilus; the tomb of, where placed 352
Impulſes, religious, miſtaken notions of 544
Income tax, new ſyſtem of 423
India, Britiſh, population of .. 152
Indian cuſtoms and manners, the ſtability of 148
—— agriculture and horticulture 156
Infidelity, the ſources of 513
Infidels, mode of treating the writings of 140
Joachim, St. order of 550
Johnſon's, Dr. criticiſm on Milton's Lycidas and Paradiſe Loſt objected to by Cowper .. 10
—— account of his being firſt informed of a future ſtate 576
Jonah, account of the miraculous puniſhment of 53
Jones, Sir W. a profound mathematician 531
Ireland, impediments to the execution of criminal juſtice in .. 77
—— debt of 78
—— ſingular errors in the account of the value of the exports and imports of 283
—— incorrect eſtimate of diſcount in 288
—— diſtreſs of the lower orders in for ſpecie 294
—— account of the Whyn Dykes in 470
—— fertility of, ſuperior to that of England 477
—— diſadvantages peculiar to ib.
—— importance of the linen manufacture in 479
Iſſus, ſpace occupied by Darius's army in the battle of 351

INDEX.

K.

PAGE

Kepler's problem 609
Keylas, one of the excavations at Ellora, described 526
Kilwinning, the abbey of, built by the real authors of free-maſonry 575
Kitchens, remarks reſpecting utenſils in 44
Knighthood, number of orders of 550
Knights, Engliſh and French, gallant deeds of 5
Kuttner's, G. obſervation, an introduction to the ſtudy of St. Paul's epiſtles 414

L.

Laity, biſhop of Meath's account of the 325
Lechi, the city of 46
Letters, intercepted, genuine .. 218
Light cavalry, improvements in the arms and accoutrements of 609
Lincoln's-inn, the buildings in .. 616
Literary intelligence 108, 228, 348, 468, 583, 703
Liturgy, devout reading of the, recommended 688
Lobſter, account of the 381
London, cries of 62
Lotos, Egyptian, account of the 113
Luther, M. brought the German language to perfection 306

M.

Macdonald, Miſs, tribute to the memory of 34
Madura, the palace of 231
Magneſia, memorable battle of 186
Mahomet, inſtance of the artifice of 472
Malta, account of marriages in 386
—— celebrated ſiege of, by the Turks 388
Manfredi's retreat, poetical deſcription of 483
Manufacturers, mode of aſſiſting 481
Mary, queen of Scots, prejudices againſt 235
—— moral evidence of the innocence of .. 397
—— letters ſaid to be written by, affirmed to be forgeries 634
Mathias, Mr. juſtly praiſed 340

PAGE

Mercury injurious in certain caſes 88
Meteorological abſtract for 1797, 1798, 1799 608
Military ſubordination, neceſſity of 689
Milton. The harmony of his numbers hardly noticed by Dr. Johnſon 10
Miſſionaries in India, not ſucceſsful 151
Moreau, general, prepoſterous accuſation of 91
Muriatic acid, oxygenated and ſuper-oxygenated, account of the 677
Murray, afterwards earl of, account of 241
—— queen Mary's reaſons for not charging with treaſon 245
—— notoriouſly guilty of rebellion and uſurpation 631
Muſic, ſcale of 66, 164
—— French elementary principles of, three unpardonable defects in the editors of 370
Muſical cadences, doctrine of .. 68
Myſteries, explanation of, not to be attempted 569
Myſtery and religion coeval and inſeparable 620
Mythologies, abſurdly limited to Noah and the ark 302

N.

Nelſon's, lord, admiſſion into the order of St. Joachim 551
Newton's, biſhop, diſſertations on the prophecies, curious paſſage in 184
Nicholſon's, Margaret, attempt on the king's life, account of 18
Novels, all eagerly read 321

O.

Octave, the rule of 163
Ode by Feſſenden 197
—— to a friend 554
Ogilvy's Itinerary, errors in 587
Onager. Its inſtinctive ſagacity a mere hypotheſis 48
—— Its fleſh in great requeſt among the Romans ..... ib.
Onjein, Hunter's account of the ruins of the ancient city of .. 403

Painting,

INDEX.

P.

PAGE

Painting, the preſent French ſchool of, inferior to the Engliſh 275
Paper, bank, ill-founded objections to 509
——— country bank, analyſis of an argument reſpecting 26
Paterſon's deſcription of the roads ſuperior to others 540
Patriotiſm, true, deſcribed 210
Peace, apoſtrophe to 680
Pepin, the firſt who became king of France, otherwiſe than by inheritance 452
Peru, account of the inhabitants of the mountains in 506
Petrocchi, Orazio, ſonetto di .. 250
Petroleum Wells, Cox's account of the 405
Pezzai, Marquis de, poem from the French of 249
Phænomenon, a, ſuppoſed to be diſcovered in the commercial world 282
Philalethes Cantabrigienſis, concluſion of a letter from 147
Photometer, various uſes of the 437
Pinkerton's aſſertion reſpecting the coins of the Syrian kings 184
Pipe-fiſh, foliated, deſcription of the 669
Pleader, skilful, the aim of a .. 239
Plowden, Francis 74
——— Rev. Charles ..... ib.
Poem to a green chafer on a white roſe 456
Polypus, new treatment of the 685
Popery always the ſame 76, 160
——— danger of 83
Popiſh prieſts, political influence of 80
Potatoe, the, cultivated in Bengal 155
Pratt's, Mr. taſte for poetry 548
Prayer, our Lord's, the petitions of, ſelected from forms in uſe among the Jews 444
Preaching, motives of many who frequent 542
Precipitates, produced by acids or by alkalies, account of 673
Premiums, the queſtion of, doubtful 426
Preſcription, curious, effect of a 276
Preſton, W. lines by 417
Prices, cauſe of the increaſe of 29
——— effect of the increaſe of 31
Pride, extract from a diſcourſe on 543
Prieſtley, Dr. character of .. 213, 451

PAGE

Prince of Wales's Iſland, advantages of 452
Promontories, ſpace between the Sigean and Rhœtean 351
Προσκυνεω, acceptation of the term 622
Providence, benevolent care of 311
Proviſions, ſcarcity of 427
Pruſſia, political intereſt of 90
Pſalms, in the liturgy, not eaſily compared with the Hebrew .. 327

Q.

Quarantine to be enforced 204

R.

Rabbins, energetic maxim of the 446
Rabbits, the, a fable 199
Randolph, Engliſh reſident in Scotland, letters from 241, 243
Refrigeration of hot bodies, reſult of an experiment in examining the 436
Regency bill, reſtrictions in the, to be juſtified 20
Regeneration diſtinguiſhed from converſion 595
Religion, the glory of our 253
——— the chriſtian, why, and how, it ought to be received .. 267
Reſidence bill, intention of the .. 89
Revolution, the term, in ſome inſtances improperly applied 210
Rickets, not affected by medicine 137
——— mechanical means to be cautiouſly applied in the 138
Robertſon, Dr. the hiſtorian, not partial from inheritance to the houſe of Stuart 237
Rochetaillade's, John de, prophecies 3
Roman-catholics, verſatility of the political principles of the 82
——— endeavoured to ſuppreſs all enquiries into the gun-powder plot 218
Romiſh-church, no alteration of the tenets of the 74
Rumford's, count, account of a curious phænomenon 36
——— inſtrument for aſcertaining the warmth of clothing 40
——— thermoſcope deſcribed 42

INDEX.

S.

PAGE

Salvation attainable by all through Chriſt 209
Salvator Roſa, a painter and a poet 274
Saviour, offenſive abuſe of the word 560
Scamander, hot and cold ſprings of the 358
Scotland, epiſcopal church in .. 175
——— a tabular white lead ore at lead-hills in 247
Scottiſh literature, diſpute relating to the ſtate of, in the 17th century 600
Scriptures, Holy, hiſtorical form of the 191
——— nature of the inſpiration of the 693
Seamen, beneficial effects of the ſtatutes relating to 446
Seignorage, good conſequences of a 292
Shaw, Dr, a poem by 421
Shark, basking, deſcription of the 667
Sileſia, mode of education in .. 280
Sin, reflections on the origin of .. 594
Smith, Dr. Adam, argument of, ſhewn to be inconcluſive 25
Snakes, obſervations on the orifices found in 40
Snare, interpretation of the word 194
Spain identified with France 330
——— not an unwilling foe 332
Spring-water, the heat of, a correct index of the medium temperature 360
——— early, poetical deſcription of 439
Stemler, Mrs. Henrietta, character of 691
Stipa-pennata, account of the .. 189
Stone maſon, inſtructions to the 94
Sugar-cane, in India, cultivation of the 155
Sun and moon ſtanding ſtill, difficulties in the ſcriptural account of the 50
Supremacy, oath of, obſervation on the 83
——— effect of diſpenſing with the 161
Surya Siddhanta, antiquity of the 531
Swift, Theophilus, lines by .. 420
Swinging, effects of, in caſes of infanity 648
Syrian kings, the number of, not aſcertained 185

T.

PAGE

Tangents, the inverſe method of 142
Tanjore, the great bull at 232
Taper, poetical addreſs to a 317
Thermometer, greateſt and leaſt height of the in 1803 46
Things, a word of vague meaning 125
Tobias, a poem, extract from .. 681
To-morrow, verſes on 557
Tongue, ſins of the 544
Trinity, doctrine of the, fairly ſtated 593
——— ſome notion of the, revealed to the patriarchs 620
Troy, the ſite of 351
Types, in the Moſaic diſpenſation, not to be too generally applied 193

U. and V.

Vaccination, prefervative power of 87
——— genuine teſt of 324
Valencey, Colonel, concerning pagan mythology 298
Vattel, a poſition of reſpecting war 334
Venice, extract from the bravo of 201
——— ſubverſion of the ancient government of 336
Venus, a poem to the bird of 249
Virtuous heathens, and unbaptized infants, obſervations on the caſes of 596
Unity, enjoined among chriſtians 692
Unwin, Mr. epitaph written by, borrowed from biſhop Lowth 12
Urethra, mode of treating ſtrictures in the 322

W.

Ware, Mr. a laudable inſtance of the profeſſional care of 304
Warner's, Rev. R. latitudinarian creed 212
Waterfall, the, a poem 139
Whitaker, Mr. an earneſt requeſt to 643
Wilberforce, Mr. entitled to gratitude 19
——— unjuſtly attacked 574
Wilford, Captain F. ſuppoſition of 300

INDEX.

PAGE

Wilford, Captain F. on mount Caucasus 530
Worldly concerns, properly managed, a branch of ſervice to God 209

Y.

Young, Dr. T. unjuſtifiably ſpoken of by the Edinburgh reviewers 96

Z.

Zeolite, chemical analyſis of an uncommon ſpecies of 611

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THE

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FOR

JULY, AUGUST, SEPTEMBER, OCTOBER, NOVEMBER, AND DECEMBER.

MDCCCV.

"IN PRIMIS HOMINIS EST PROPRIA, VERI INQUISITIO, ATQUE INVESTIGATIO." CICERO.

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PREFACE.

IN times of gloom and melancholy, as well as at periods of an oppoſite character, literary induſtry is found to purſue its Objects. In the preſent ſtate of Society, knowledge appears to have become one of the neceſſaries of Life, and the zeal to impart, and the deſire to receive it, mutually keep pace together. To view theſe efforts of intellect, is a gratification under almoſt all circumſtances; and reviewers, whatever may be their labours, and diſguſts, have at leaſt the conſolation to reflect, that of this ſpectacle, they are among the firſt, and moſt accurate obſervers. Happy if they could perſuade their readers to regard them as præceptors, and with ſuch eſteem, as Quintilian recommends to the pupils of his School, "ut præceptores ſuos non minus quam ipſa ſtudia ament; et parentes eſſe non quidem corporum, ſed mentium credant*;" and, with reſpect to authors, "ut emendati non iraſcentur, laudati gaudebunt: nam ut illorum officium eſt docere, ſic horum præbere ſe dociles." This, however, is rather more than we expect. At preſent, our buſineſs is to record, rather than to criticize; and firſt, as uſual, in

* Inſt. Orat. II. ix. 1.

Divinity.

In this enumeration, the firſt place ſeems to be due to the learning and ingenuity of *Mr. George Bingham*, whoſe *Eſſays* *, publiſhed by his Son, have, notwithſtanding a few peculiar opinions, much to recommend them to notice. Differing from him, and many other ſound divines, in his general view of the compoſition of *Solomon's Song*, *Mr. Good* †, has produced both a metrical, and a proſaic Verſion, with many illuſtrations, at once elegant and uſeful. His idea, that it conſiſts of detached Idylls, rather than any dramatic Unity, is, in our opinion, happy. By the care of *Mr. Kingdon*, the valuable German work of *Profeſſor Leſs, on the New Teſtument* ‡, has been made our own; and is indeed, by means of diviſions introduced by the tranſlator, made more clear and uſeful than in its original form.

Volumes of Sermons continue to be multiplied with ſucceſs,

——τῶν ἀγαθῶν ὁ δεχόμεσθα κόρον.

Mr. Gilpin's third and fourth § volumes, the laſt effuſions of his mind, are a valuable legacy to *the public*, which had ſo often benefited by his earlier labours. It is pleaſing to ſee an old man ſink into the grave, ſtill doing to the laſt, thoſe good works to which his life had been dedicated. Who ſhall perſuade us, that ſuch an end of life is preparatory, only to complete extinction? *The Dean of Briſtol* ‖, had, to all appearance, a much longer ſpace of life to fill; yet his volume alſo is poſthumous, though not the whole of its contents. But to Dr. Munkhouſe,

* No. I. p. 60. † No. V. p. 489. ‡ No. III. p. 279. § No. V. p. 551. ‖ Dr. Layard. No. VI. p. 662.

Præſenti

Præſenti——maturos largimur honores,

his encouragement has been ample *, and he will doubtleſs go on to deſerve it.

A book by *Dr. Munt*, on *the Viſitation of the Sick* †, though ſmall, is worthy of notice; as are the two republiſhed tracts, which form the continuation of *The Churchman's Remembrancer* ‡. Theſe are "Waterland on Juſtification," and "Barlow's Subſtance of the Conference." The progreſs of a work ſo judiciouſly planned, commands our beſt wiſhes.

In the claſs of Charges, and ſeparate Sermons, there are a few which cannot with any juſtice be paſſed in ſilence: and of theſe firſt and primarily, the *Charge* of the *Biſhop of Oxford* §; the ſecond which he has delivered to his Clergy. The topics handled in it are important, and the mode in which they are treated, is highly worthy of the private character, and public ſtation of the ſpeaker. The Archdeacon of Sarum, *Mr. Daubeny*, in his primary Charge ‖, gives an earneſt of what may be expected from him, in a ſituation ſo well ſuited to his talents: while *Mr. Pott*, by his Charge at *St. Alban's* ¶, enforces a new claim to that approbation, which his conſcientious diſcharge of his duty has long enſured. Among ſingle Sermons, it would be unpardonable not to diſtinguiſh that of *Dr. Hall*, on the *Faſt* **, preached before the Houſe of Commons: the Dean of Worceſter's, delivered at his own Viſitation, as Archdeacon of Berks ††; that of *Mr. Symonds*, on the *Duties of a Soldier* ‡‡; and that of Mr. *Le Grice*, addreſſed to the Governors of the Royal Hoſpitals in London §§. Whoever, on our ſuggeſtion, ſhall procure any or all of theſe compoſitions, will, if there be not ſome wrong bias

* No. VI. p. 648. † No. IV. p. 447. ‡ No. I. p. 79.
§ No. II. p. 204. ‖ No. IV. p. 448. ¶ No. V. p. 570.
** No. III. p. 325. †† No. VI. p. 679. ‡‡ No. I. p. 78.
§§ No. VI. p. 680.

in the mind, feel grateful to us for the recommendation.

Morality.

The morality of a real Chriſtian cannot be ſeparated from his Religion; and, it is this cloſe affinity, operating upon a mind deeply imbued with the truths of Revelation, which has introduced ſo much of religious ſentiment and precept, into *Mrs. More's* excellent book, entitled *Hints towards forming the Character of a young Princeſs* *. So much knowledge of human nature, ſo much practical wiſdom, ſo extenſive an acquaintance, not merely with hiſtorical facts, but with their cauſes, tendencies, and effects; ſuch true and ſound principles, ſentiments and feelings in religious matters, united in one work, the production of a woman, ſhould put to ſhame all thoſe who affect to deſpiſe, what they have neither talents nor candour to appreciate, the female character. *Mr. Foſter's Eſſays* †, exhibit alſo the connection of morality with religion, and are deſerving of attention, from their ſtyle and general ſentiments.

History.

The moſt elaborate and extenſive Hiſtory, and the leaſt hacknied in point of ſubject, of any that have lately come before us, is *Mr. Turner's Hiſtory of the Anglo Saxons* ‡. Three volumes, publiſhed at different periods, deduce our anceſtors the Saxons, from their original ſettlements, in the North of Europe, to the downfal of their dynaſty in England. The fourth volume preſents a picture of their manners, literature, religion, &c. digeſted under proper heads. Mr. Turner's ſtyle has improved in his progreſs,

* No. III. p. 244. † No. IV. p. 454. ‡ No. II. p. 179, and IV. p. 379.

through

through theſe volumes. The matter is intereſting, but might, perhaps, without injury, have been more compreſſed. At a period of ſo much naval triumph, it is not to be wondered, that naval Hiſtories ſhould abound. Accident has brought two together in this volume, both of conſiderable merit. The *Naval Chronology*, compiled *by Captain Schomberg*, of the Royal Navy *, in five volumes octavo; and *Dr. Beatſon's Naval and Military Memoirs* †, originally in three, but now extended to ſix volumes. The mixture of military, in the latter work, includes only ſuch military operations, as were eſſentially connected with naval ſervices. *Mr. Card*, has made the progreſs of *the Papal Power* ‡, the ſubject of a diſtinct tract, entitled *Hiſtorical outlines*. But the book, though uſeful, was partly temporary, and has the form and caſt of a pamphlet, rather than of an hiſtorical work. The *Hiſtory of St. Domingo*, like the Life of the young Roſcius, lies within a narrow compaſs; but ſome of the parts there acted, have been ſufficiently remarkable, to excite a curioſity which *Capt. Rainsford's* § book, with little aid from the art of writing, or that of engraving, may however ſerve to gratify. We have no better ſource at preſent, to which we can direct our readers.

Biography.

Nothing can be more nearly related to general Hiſtory, than general Biography, which touches in turn upon the Hiſtory of every country. The partiality for this ſcience, which an extended love of knowledge has produced, is rapidly increaſing, and improving the works which miniſter to that curioſity, and may give us hope to ſee in time, ſuch a biographical dictionary as may ſatisfy all reaſonable

* No. V. p. 510. † No. VI. p. 606. ‡ No. I. p. 57.
§ No. IV. p. 405.

expectation. That conſiderable ſteps in this progreſs, have been made by *Dr. Aikin*, the 5th volume of whoſe *Dictionary* * we have lately noticed, we are by no means inclined to deny. Our objections, in which the Doctor's coadjutors have much more concern than himſelf, are not likely to be obviated in that work; and we look forward to the next edition of the general octavo Dictionary †, as to ſomething far ſuperior to any prior work of the kind ‡. Within a narrower circle of enquiry, Pilkington's Dictionary of Painters had always merit, but has now received, at leaſt, a ten-fold acceſſion of value, from the very original and enlightened remarks of *Mr. Fuſeli* §. *Mr. Greſwell's* ‖ collection of lives, of ſome eminent reſtorers of learning, have been judiciouſly augmented, not only by new facts, but by an additional Life of *Picus of Mirandola*, who well deſerved a place in ſuch a claſs of worthies. With many ſimilar and diſſimilar claims to celebration, *Sir Walter Ralegh* ſtill wanted an accurate biographer, till he found him in *Mr. Arthur Cayley* ¶, who has aſcertained facts with care, and characters with judgment. *G. Wakefield's* Life of himſelf, continued and republiſhed, by thoſe who were ſtill more partial to him than himſelf **, might ſerve to inſtruct the wiſe, by many curious facts, if it were not ſtudiouſly written, with a deſign to miſlead the fooliſh. The Lives of *Benwell* and *Butt* ††, apparently not formed to ſtand together, have been united in a book dedicated to the honour of a particular ſchool. Having

* No. II. p. 130. † Committed, happily, to the care of a gentleman, who, with the beſt talents, and the knowledge moſt adapted to the work, has every good diſpoſition that can enſure at once, the ſoundneſs of its principles, and the juſtice, as well as moderation, of its ſentiments. ‡ Not excepting the French *Dictionnaire Hiſtorique*, which has much merit; and has received improvements, in many ſucceſſive editions. § No. VI. p. 635. ‖ No. V. p. 546. ¶ No. II. p. 165. ** No. VI. p. 627. †† No. IV. p. 409.

men-

mentioned the work here, for the ſake of the lives, we ſhall not think it neceſſary to repeat our notice of it under Poetry. The Lives of *Macklin* *, and of *Morland* †, may conclude our enumeration, though not ſufficiently important for us to dwell further on their character.

ANTIQUITIES.

Such a remnant of Antiquity as *the Tomb of Alexander*, if that deſignation were once completely aſcertained, would claim the univerſal homage of Antiquaries. To the very curious Sarcophagus, now in the Britiſh Muſeum, *Dr. Clarke* has ſtrenuouſly laboured to eſtabliſh that origin; and we are not aſhamed to confeſs, that we peruſed his ingenious *Diſſertation* ‡, with much wiſh to find his arguments juſt. That they are altogether irrefragable, we will not pretend to ſay: but that many leſs probable accounts have been received without ſcruple, we are perfectly convinced. How mortifying to ſee the monument itſelf covered with writing, which, if it could be decyphered, would remove all poſſibility of doubt; to have an apparent key to the cypher at hand §; and yet to remain in ignorance! We need not, however, deſpair; even the arrow-headed characters of Perſepolis, appear to have yielded to the aſſiduity and ſagacity of *Mr. Lichtenſtein* ‖. His tract, and that of Mr. *Hagemann* ¶, relating alſo to *Perſepolis*, are ſufficiently curious to juſtify their introduction into our pages.

Returning to the Antiquities of our own country, we are called upon to notice the ſecond and third volumes of Mr. *Malcolm's* ** *Londinium Redivivum*;

* No. II. p. 177. † No. VI. p. 654. ‡ No. IV. p. 345. § The Roſetta Stone, with three inſcriptions, 1. Hieroglyphic, 2. Coptic, and 3. Greek, alſo depoſited in the Britiſh Muſeum. ‖ See his *Tentamen Palæographiæ*, No. III. p. 287. ¶ No. IV. p. 376. ** No. IV. p. 367.

a work

a work rendered valuable by much diligent reſearch into original and curious documents. *Mr. Britton's Architectural Antiquities of Great Britain* *, are a work of a very different kind; adorned with engravings of the moſt beautiful execution, and with illuſtrations of our ancient architecture, of the utmoſt benefit to the ſcience. Nor can the ſtudious Antiquary fail to receive gratification, from *Mr. Hay's Hiſtory of Chicheſter* †; a work which would be much improved, by the illuſtrations which might be taken from the drawings made for *Sir W. Burrel*, and now depoſited in the Britiſh Muſeum.

Topography.

Two books of this deſcription, very unuſual in merit and intereſt, have been analyſed in our preſent volume. Theſe are *Dr. Barry's Hiſtory of the Orkneys* ‡, and *Dr. Whitaker's Hiſtory of the Deanery of Craven* §. The former of theſe writers, the chief part of whoſe life had been ſpent in the Iſlands he deſcribes, lived only to complete his publication; not to enjoy the approbation which its merit muſt enſure. Dr. Whitaker, known before by his excellent publication, on a neighbouring diſtrict ‖, has here rather ſurpaſſed than fallen ſhort of his former production; and has entitled himſelf to an eſtabliſhed rank, among the moſt inſtructive, and elegant of Britiſh topographers. *Mr. D'Arcy Boulton's Sketch of Upper Canada* ¶, has the merit of preſenting to the reader, a new object of contemplation; and contains, though brief, ſome valuable remarks, the reſult of perſonal knowledge and obſervation. The *Obſervations on the Coaſts of Hampſhire*, publiſhed from the papers of the late Mr. *Gilpin* **, are,

* No. VI. p. 657. † No. II. p. 176. ‡ No. V. p. 514. § No. VI. p. 585. ‖ The Pariſh of Whalley, and Honor of Clitheroe; See Britiſh Critic, xxi. p. 101. ¶ No. II. p. 218. ** No. IV. p. 432.

as

as might be expected, rather on the picturesque effects of the scenery, than on matters common to the generality of topographers. The work however, is one, which a professed topographer cannot overlook.

Voyages and Travels.

Few travellers have taken a wider circuit than *Dr. Griffiths* *, whose book we noticed early in this volume. Whether he will print more in England, or whether he will even return hither, is uncertain: his first communications were made at Paris. With a very fluent and amusing pen, *Mr. Carr*, author of "the Stranger in France," has given a narrative of a summer, which he dedicated to excursions in the most northern Kingdoms of Europe. His book, entitled from that circumstance, *A Northern Summer*, will doubtless furnish, to many readers, instruction as well as entertainment. In the narrative of *Mr. Turnbull's* voyage ‡, we are brought back to our old acquaintances in the South Seas; and not without regret, to find them in some respects much worse off than when they were first visited by the humane Cook. An anonymous tract, entitled, *A Sketch of the present State of Paris* §, is well calculated to cure any Englishman of the desire to live under such a government, as is there established. The very name of a military despotism, is alarming to those who have ever tasted true liberty; but the reality appears, by this account, to exceed all conception. The very idea of security, to property or person, is in such a state ridiculous; and to travel from place to place, without urgent and demonstrable cause, seems to be as impossible, as if there were no roads. No jaunts for pleasure, no trips to watering-places, no

* No. II. p. 105. † No. V. p. 465. ‡ No. II. p. 215. § No. VI. p. 688.

visits

viſits to diſtant friends without a paſſport, or without ſuſpicion of a plot!

Politics.

The moſt important book belonging to this claſs, among thoſe noticed in this volume, is that entitled, *War in Diſguiſe**. Though our account of it is not finiſhed in the volume, to which this preface belongs, it is concluded in the number publiſhed with it, and we may therefore give its general character; which is, that it diſcuſſes one of the moſt important queſtions of policy, that belong to the preſent times, and in the ableſt manner. *Mr. Roſe's* tract on the *Poor Laws* †, abounds with the ideas of a ſagacious, and humane Stateſman: and *Archdeacon Heſlop*, on the *Property Tax* ‡, throws out many valuable ſuggeſtions; that we differ from both in a few points, detracts not, even in our opinion, from their merit. *Diogenes* §, whoever he may be, is worth conſulting on ſome points, though in others, we think him erroneous; particularly in his idea of a political licenſer.

Philosophy.

Our notice of philoſophical works, in the preſent volume, has been confined chiefly to ſuch as are in continual progreſſion. To the *Philoſophical Tranſactions* of our own *Royal Society*, of which two parts are here deſcribed ‖; and thoſe of the *Royal Iriſh Academy* ¶, of which the ninth volume has now been completely analyſed. It was begun in our pre-

* No. VI. p. 614. Attributed by ſome to *Mr. Stephen*: but we *affix* not the name, we only mention the report. † No. V. p. 485. ‡ No. III. p. 260. § No. VI. p. 683. ‖ i. e. 1804, Part 2; in No. II. p. 112, and 1805, Part 1, in No. V. p. 495. ¶ No. I. p. 67.

ceding

ceding volume *. These tranſactions, diſſimilar in that reſpect from thoſe of London, contain Antiquities, and Literature, beſides Philoſophy. We could not, however, prevail on ourſelves to remove them to the claſs of miſcellanies, and therefore place them according to that, which we conceive to be their prevailing object. From the ſame country, comes a book of very various and uſeful inveſtigation, *Dr. Patterſon's Obſervations on the Climate of Ireland* †, in which are many diſcuſſions, highly important to the proſperity and improvement of that part of the united kingdom.

Natural History.

A very intereſting, and in ſome reſpects a new branch of Natural Hiſtory, has been opened by *Mr. Parkinſon*, in undertaking to conſider excluſively the remains of vegetables and animals, found in a foſſil ſtate; which he calls the *Organic Remains of a former World* ‡. The inveſtigation is cloſely connected, indeed, with mineralogy, geology, and chemiſtry, but altogether it may perhaps be beſt characterized, as tracing the Natural Hiſtory of that claſs of productions: of which the author has here gone through the vegetable part, with very meritorious diligence. The completion of *Mr. Bewick's* delightful work, on *Britiſh Birds* §, leads us to hope, that his judicious labours in illuſtrating our Natural Hiſtory, will not here terminate; and when we recollect with what ſpirit and effect, many inſects are delineated by means of wooden cuts, in Mouſet's "Theatrum Inſectorum ‖," we are inclined to wiſh that his next excurſion may be turned that way. *Dr. Skrimſhire's* popular *Eſſays, introductory to the*

* See vol. xxv. p. 469. † No. II. p. 172. ‡ No. I. p. 1. § No. III. p. 292. ‖ Publiſhed at London, in 1634, fol.

Study

Study of Natural History *, are, like his former Chemical Eſſays, rather calculated to inſpire a taſte for the ſcience than to impart much or very valuable knowledge in it. He, however, who invites to a laudable purſuit, renders ſome ſervice to the public.

MEDICINE.

We have ſeen, in this volume, the concluſion of a work of which we have traced the progreſs with approbation, during the whole of our career; this is *Dr. Duncan's Annals of Medicine* †, the ſequel to his *Medical Commentaries*, under which name it firſt attracted our notice. It is to be reſumed, he tells his readers, by his ſon and coadjutor, under the name of the Edinburgh Surgical and Medical Journal. There is, perhaps, good policy in thus forming detached works under different titles, inſtead of alarming the purchaſer with too formidable a number of volumes in one collection. On *Vaccination* we have lately ſeen various Tracts, ſome of which are far beneath notice, being the paltry efforts of one or two men who labour to obtain notice by ſingularity; a ſingularity which modeſtly oppoſes the ſentiments of wiſdom, candour, and experience almoſt infinite, in every quarter of the civilized world. While, to the ſhame of Britain, ſuch men have only been found in the country which boaſts the honour of the diſcovery:

Οὐδὲ τις ἀποτόμῳ
Λήμαλος ἐξὶν αἰδὼς.

Dr. Merriman is among thoſe who have moſt ably oppoſed the buffoonery (for ſuch in great meaſure it is) with which theſe attempts have been made; and

* No. I. p. 84. † No. II. p. 160.

his

his Tract well merits attention *. With good judgment alſo has *Dr. Jenner* himſelf brought forward the *Evidence* † laid before the Houſe of Commons, with ſome remarks on the ſame attempts. Many obſervations of great importance, relating to the health of the poor, will be found in the *Proceedings of the Board of Health at Mancheſter* ‡. We recollect at preſent nothing more which we particularly wiſh to recommend, except *Mr. Crampton's Eſſay on the Entropeon* §; which appears to propoſe eſſential improvements in the treatment of a very baffling diſeaſe.

LITERATURE.

We muſt make at preſent a particular claſs under this title, for the ſake of introducing a few works which do not ſeem to fall ſo well within any other deſcription. Theſe are, in Greek Literature, *Sluiter's Lectiones Andocideæ*, or Specimens of the Remains of *Andocides* ‖, a foreign work, but one which deſerved the attention we paid to it, not ſo much on account of what proceeded from the editor himſelf, as what he had produced from the inedited ſtores of that admirable Critic *Valckenaer*. In Latin literature, *Dr. Hill's Synonyma* ¶ ſupply a deſideratum, which has long demanded an attention from our ſcholars, that it had received, in ſome degree, in France.

The attachment of *Mr. Mathias* to the elegant literature of Italy has called upon us to notice four volumes, which he publiſhed with the ſame view to its diffuſion in this country which ſuggeſted ſeveral prior publications **. In one of them we have *Creſcimbeni's* Hiſtory of the *Areadi*; in another,

* *Obſervations on ſome late Attempts, &c.* No. VI. p. 673. † No. VI. p. 671. ‡ No. III. p. 323. § No. VI. p. 652. ‖ No. IV. p. 413. ¶ No. IV. p. 393. ** No. III. p. 298.

Menzini's

Menzini's Art of Italian Poetry; in the third, a Dithyrambic of *Redi*; and in the fourth, a Poem by *Monti*, on the French Revolution, which has ſince been admirably tranſlated by Mr. Boyd.

For oriental literature we naturally look towards the Eaſt, where the labours of *Mr. Gilchriſt* are continually facilitating the advances of the ſtudent, in the Perſian, Hindooſtanee, and other Dialects *.

The extenſive utility of *Dr. Lempriere's Claſſical Dictionary* † has been long acknowledged, and in its preſent much augmented form, it demands more ſtrongly than ever the gratitude of the ſtudent.

POETRY.

To Poetry we are ſeldom inattentive, nor do we claim any merit from it. We are ſure to find entertainment in publications of this claſs. If good, they afford us the higheſt delight. If bad, and eſpecially if very bad, as we often find them, they ſerve at leaſt to treat us and our readers with a laugh, which cannot often be unfair, becauſe it is incurred without neceſſity. The laugh, however, is tranſient; the approbation is renewed at the cloſe of our half yearly account. In this account, we ſtand at preſent indebted to various authors: and firſt, to take them as they ſtand in our volume, to the two Poets who have taken the *Sabbath* for their ſubject. The one, *Mr. Grahame* ‡, continues in every edition to improve his poem; the other, *Mr. Cockin* §, is beyond the reach of improvement, or of human praiſe. He has obtained, we hope, that

> Which lives and ſpreads abroad, by thoſe pure eyes,
> And perfect witneſs of all-judging Jove.

* No. III. p. 332 & 3. † No. V. p. 559. ‡ No. I. p. 73. § No. I. p. 74.

As

As far as correct imitation of an ancient ſtyle and accurate delineation of manners, enlivened by much fancy, can demand applauſe, it is due to *Mr. W. Scott's Lay of the Laſt Minſtrell* *. The high talents of that author are indeed conſpicuous in whatever he undertakes. But we muſt not longer delay our mention of a Poem, far beyond all competition among modern compoſitions of the ſame extent; we mean *Mr. Grant's Poem on the Reſtoration of Learning in the Eaſt* †. In whatever light we view that diſtinguiſhed production, it offers every thing that can be wiſhed to promiſe in a young author, a poet of the higheſt claſs. From a poet long eſtabliſhed we were happy to receive ſuch an additional claim upon our admiration as *Mr. Bowles's Spirit of Diſcovery* ‡, with the other Poems contained in that volume. A different kind of gratification was given by *Mr. Shee's Rhymes on Art* §. Something of the didactic, ſomething of the ſatirical, with much of the argumentative ſtyle, and all ſtamped with the impreſſion of genius, pleading againſt prepoſſeſſion. How could more claims be united to intereſt a liberal mind? *Dr. Downman's* elegant Muſe attracts applauſe even to her lighter effuſions ‖; while another phyſician, *Dr. Brown*, though poſſeſſed evidently of genius, would have deſerved more notice if he had printed leſs. On the credit of a firſt volume well received, *Mr. Courtier* ¶ has ventured to ſend forth a ſecond. We do not ſay that he has yet gone too far, but we adviſe him to beware in time of doing ſo. *Mr. Huddesford's* burleſque poem, entitled *Les Champignons du Diable* **, is by no means deficient in Hudibraſtic humour; which, indeed, we believe to be ſo natural to him, that he never can in vain attempt it.

A few poetical tranſlations may be mentioned together, before we cloſe this article. *Mr. H. Carey*

* No. II. p. 154. † No. III. p. 254. ‡ No. V. p. 526.
§ No. III. p. 263. ‖ No. V. p. 565. ¶ No. II. p. 199.
** No. III. p. 316.

has begun a tranſlation of that obſcure poet *Dante* *, in blank verſe, with the profeſſed deſign of being an exact interpreter of his original. Should he proceed as he has begun, with the firſt ſeventeen Cantos of the *Inferno*, the old bard will ſurely have no better commentator; nor will his ſpirit altogether evaporate in the attempt, though it is impoſſible that on thoſe terms it could be fully preſerved. *Mr. Roſe* gives us a part of a new tranſlation of the *Amadis* †, from a French original, as Mr. Southey did from a Spaniſh. The undertaking, in both caſes, appears to us more difficult, than promiſing in point of popularity. The Poem of *Monti*, already mentioned, on the death of *Hugo de Baſſeville* ‡, has received a truly ſpirited verſion from another tranſlator of Dante, *Mr. Boyd*, who has added alſo an original Canto of great merit. In this ſtate he has entitled it *The Penance of Hugo* §. *Mr. Beresford's Song of the Sun*, from the *Edda* ‖, will be found, we fear, in ſpite of ſome fine paſſages, too wild for many readers.

Dramatic Works.

A poſthumous Comedy in verſe, and a Muſical Drama, which perhaps owed as much to the lyre as to the ſock, are all that we can, with the utmoſt indulgence, at preſent mention under this head. The former, the production of a young man ¶, has merit enough to excite a ſtrong regret for that fate which precluded further progreſs; while the other, the reſult of much dramatic experience, only forbids us entirely to deſpair of the writer **.

Novels.

A mere Novel, ſuch as is manufactured in ſummer

* No. I. p. 18. † No. I. p. 47. ‡ See above, *Literature*, p. xvi. § No. IV. p. 435. ‖ No. IV. p. 438. ¶ *Mr. Tobin*, No. III. p. 202. ** *Mr. T. Dibdin*, No. V. p. 569.

for the coaſt, or in winter for the metropolis, is ſeldom worth the ink that muſt be employed to write its character. Such we leave altogether to the winds of the one place, or the ſmoke of the other. Of a very different character is the Life of *Agrippina, by Miſs Hamilton* *, which only claſſes with Novels as containing an imaginary narrative, but founded on hiſtorical facts, and rich in moral inſtruction. With a ſtill higher object is the *Count de Valmont* †, written, a work tranſlated from the French, and intended to ſtrengthen the principles of Chriſtian duty, againſt the ſeductions of infidelity and corrupt manners.

MISCELLANIES.

We have endeavoured, and not unſucceſsfully, to reduce as much as poſſible this nominal claſs, but real apology for the difficulty of claſſifying. We ſhall enumerate under it only three or four books; the firſt of which, by *Mr. Twiſs*, bears the very title of *Miſcellanies* ‡, and is completely miſcellaneous. The general taſte of readers will not find it on that account the leſs amuſing. The *Coſtume of Hindoſtan* §, a book of pleaſing information, reminds us naturally of *Mr. Maurice's Vindication* of his *Hiſtory* of that country ‖; a ſpirited and well founded defence of a work, in which the author has certainly done much to deſerve the approbation he has generally received. Of a directly oppoſite caſt are *Mr. W. H. Ireland's Confeſſions* ¶; in which, however, they who are curious in literary anecdote, cannot fail to meet with much gratification.

But, of all miſcellaneous works, none are ſo completely various as the general Dictionaries of Arts and Sciences, ſo faſhionable in the preſent day; and, under the name of *Cyclopædiæ*, now becoming

* No. I. p. 26. † No. VI. p. 672. ‡ No. V. p. 557. § No. VI. p. 690. ‖ No. I. p. 96. ¶ No. I. p. 93.

ſo

ſo very numerous. In that of *Dr. Rees* *, if we have mentioned ſome faults, it has been with the view of improving a work, the execution of which is ſtill, to a vaſt extent, within the power of its conductors. That it is founded on the firſt good work of the kind that ever appeared; that it has been enriched by prodigious improvements; and that it will, with attention to a few important hints, be well worthy of the ſupport it has obtained, we by no means wiſh to deny. But the greater the circulation of ſuch works, the more important is it that they ſhould be conducted with all poſſible circumſpection, as to the great tendencies of their contents, in points of moral and religious moment.

Now, therefore, gentle reader, farewell; and, for dignity's ſake, in Greek:

Ταῦτα φίλοις μὲν ἐμοῖσι φέρω χάριν· ἐσὶ δὲ μέσαις
Κοινὸς ὁ τῶν Μυσέων ἡδυεπὴς ςέφανος.

* No. III. p. 225.

TABLE

TO THE

BOOKS REVIEWED IN VOLUME XXVI.

N. B. For remarkable Paſſages in the Criticiſms and Extracts, ſee the INDEX at the End of the Volume.

A. PAGE

ACCADEMIA degli Arcadi, Storia dell' — 298
Act on non-reſidence and farming, examination of the 351
Adams's, Dr. J. anſwer to the objections againſt the Cow-pox — — 676
Agrippina, life of — 26
Aikin's, Dr. J. general biography, vol. v. — 130
Alexander, the tomb of 345
Amadis de Gaul — 47
America, a tour in — 86
Andrews's, J. aſtronomical and nautical tables — 685
Anglo-Saxons, hiſtory of the, vols. i. ii. and iii. 179
————, vol. iv. 379
Antiquities, the architectural, of Great Britain, Parts i. and ii. — — 657
Aſhdowne's, W. attempt concerning Satan, as a fallen angel — — 574

B.

Bagley's, G. young mathematician's aſſiſtant — 87
Baldwin's, Edw. ancient and modern fables — 578
Barber, Capt. on the internal defence of Great Britain 569
Barry's, Rev. Dr. G. hiſtory of the Orkney iſlands 514
Barry, J. poetical epiſtle to — 562
Barwis's, J. ſecond Aſſize Sermon — — 208
Bath's, R. tracts on the ſalutary treatment of infants 677
Beatſon's, R. naval and military memoirs — 606
Belville Houſe, a novel 442
Bent's, W. meteorological journal for 1804 — 87
Bentley's, J. ſpiritual teleſcope 79
Beresford's, Rev. J. Song of the Sun — — 438
————, battle of Trefalgar, a poem — — 668
Bewick's, T. hiſtory of Britiſh birds — — 292
Bingham's, G. diſſertations and Sermons — — 60
————, P. anſwer to the Rector of Critchill's defence 90
Biography, General, vol. v. 130
Blagdon's, F. W. memoirs of the late G. Morland 654

Blunt's

CONTENTS.

PAGE

Blunt's, Gregory, six more letters to G. Sharp — 213
Boulton's, D' Arcy, Sketch of Upper Canada — 218
Bourne's, Dr. R. cases of pulmonary consumption 622
Bowles's, Rev. W. L. Spirit of Discovery, a poem — 526
Boyd's, Rev. H. translation of the penance of Hugo, a poem 435
Boydell's, Josiah, suggestions for the encouragement of arts and manufactures — 94
Brinboc, M. de, Memoirs of 322
Britton's, I. antiquities of Great Britain, parts i. and ii. 657
Brown's, Dr. T. poems 197
Buchan, Dr. A. P. on Seabathing — — 357
Bulmer's, P. Sermon before the Wainfleet Volunteers, June 4th, 1805 — 572
Burgh's, A. attempt to adapt Sacred history to the capacities of Children — 573
Burroughs's, F. poetical epistle to Mr. Barry — 562
Butler's, W. exercises on the Globes — — 88

C.

Cabinet, the, a comic opera 320
Canada, Upper, Sketch of 218
Card, H. on the rise and establishment of the Papal power 57
Carr's, J. Northern Summer 465
——, R. L. Sermon at Grantham — — 574
Cary's, Rev. H. F. translation of Dante's Inferno, vol. i. 18
Catlow's, Rev. S. outlines of a plan of instruction 335

PAGE

Cayley's, A. life of Sir Walter Ralegh — — 165
Chelsea, account of the royal hospital at — 451
Chemistry, a general dictionary of — — — 87
Chichester, history of 176
Churchman's Remembrancer, No. iii. and iv. — 79
———— Vade Mecum 572
Cizos, Recueil d'Historiettes 332
Clarke, Dr. E. D. on the tomb of Alexander — 345
Cochrane's, Hon. and Rev. J. two tracts — 85
Cockin's, W. rural Sabbath, a poem — — 74
Collett's, J. Sacred dramas 567
Collins's, W. memoirs of a picture — — 684
Colman's, G. John Bull, a comedy — — 67
Confessions of W. H. Ireland 93
———— of the Nun of St. Omer, a novel — 671
Congregation, dissenting, Statement relative to a — 91
Conversations, interesting 449
Cooke's, W. memoirs of S. Foote — — 475
Cooper's, Samuel, critical reflections relative to the cataract — — 678
Courtier's, P. L. poems, vol. ii. 199
Crampton, Dr. P. on the Entropeon or inversion of the eyelids — — 652
Craven, history and antiquities of — — — 585
Cririe's, Rev. Dr. James, Scottish Scenery — 195
Cumming, A. on the influence of gravitation — 276
Custom's Fallacy, a dramatic Sketch — — 203
Cyclopædia, the new, vol. i. 225

Dante's

CONTENTS.

D.

PAGE

Dante's Inferno, tranſlation of firſt 17 cantos — 18
Daubeny's, Archd. Charge, 1805 — — 448
Diable, les champignons du, a mock heroic poem 317
Dibdin's, T. Cabinet, a comic opera — — 320
———, Will for the Deed, a comedy — 568
———, Family Quarrels, a comic opera — 569
Dictionary, the Theſpian 452
Diogenes's letter to a noble and learned Lord — 683
——— analytical review of various libels — ib.
Diſſenting congregation, Statement relative to a — 91
Ditirambo di F. Redi 298
Doctrine, D. Hume's, obſervations on — 303
Dodd's, Ralph, obſervations on Water — — 443
Downman's, Dr. Hugh, poems to Theſpia — 565
Duncan's, Dr. annals of medicine for 1803 and 1804 160

E.

Edinburgh, ſtatement of facts relative to a late election in the Univerſity of — 33
Elliſton's, R. W. tranſlation of the Venetian Outlaw, a drama — — 77
Empire, the Maratta, notes relative to — — 453
Encyclopædia, the pocket 89
Entropeon, eſſay on the 652
Epiſtle, a poetical, to Mr. Pitt 567

PAGE

Erſkine's, C. Syphilitic phyſician — — 325
Europe, political ſtate of, in Feb. 1805 — 210
Exerciſes, progreſſive, adapted to the Eton accidence 218
Eyton's, J. Sermon on the late naval victory — 681

F.

Fancy, flights of, poems 316
Fig-leaf, the, a ſatirical poem 201
Finance, a propoſition of a ſyſtem of — — 82
Fiſher's grammar improved 217
Fitzgerald's, W. T. Nelſon's Tomb, a poem — 669
Fleetwood, a novel 188
Flim-Flams, or the life and errours of my uncle — 399
Florian's, M. de, Ruth, a ſacred eclogue, tranſlated 200
Foote, Samuel, memoirs of 475
Foſter's, J. Eſſays — 454
France, ſketch of the preſent ſtate of — — 688
Fuſeli's, H. edition of Pilkington's dictionary of painters 635

G.

Geography made eaſy for children — — 93
Gilchriſt's, J. Nuſri Benuzeer 332
———, new theory of the Perſian Verbs — 333
Gilpin's, Rev. W. obſervations on the coaſt of Hampſhire 432

Gilpin's,

CONTENTS.

PAGE

Gilpin's, J. Sermons, vol. iii. and iv. — — 551
Globes, exercises on the 88
———, on the use of the 646
Godwin's, W. Fleetwood, a novel — — 189
Good's, J. M. translation of the Song of Songs 489
Graham's, James, Sabbath, a poem — — 73
Grant, Charles, on the restoration of learning in the East, a poem — — 254
Graves's, R. Triflers, &c. 335
Gravitation, the influence of 276
Greswell's, Rev. W. P. memoirs of Politianus, Picus, &c. 546
Griffiths's, Dr. J. travels in Europe, Asia Minor and Arabia — — 105
Guinea, who wants a, a Comedy — — 321
Guy's, J. pocket Encyclopædia 89

H.

Hagemann's, G. E. Monumenti Persepolitani illustratio 376
Hall's, Dr. C. H. Sermon before the house of Commons 1805 — — 325
Hamilton's, Eliz. life of Agrippina — — 26
Harral's, J. Scenes of life, a novel — — 321
Harry Dee, or the Scotchman detected, a poem — 666
Hay's, Rev. A. history of Chichester — 176
Hayley's, W. ballads 563
Hearts of Oak, a comedy 441
Helena, St. description of the island of — 575

PAGE

Helme's, Eliz. history of England — — 453
———, Pilgrim of the Cross, a novel — — 671
Herbert's translations of select Islandic poetry, part i. 198
Heslop, Rev. L. on the property Tax — — 260
Hill's, Dr. J. Synonymes of the Latin language — 393
Hindostan, vindication of the modern history of — 96
———, the costume of 690
Historiettes, recueil d', par A. Cizos — — 332
Hop-boy, the, a novel by P. Pindar, jun. — 443
Horsley, Mr. the case of 575
Huddesford's, Rev. G. Champignons du Diable 317
Hudleston's, J. Speech in the house of Commons, April 5, 1805 — — 330
Human nature, the dignity of, an essay on — 326
Hunter's, W. sketch of the political state of Europe in Feb. 1805 — — 210

I. and J.

Jerningham, Edward, on the dignity of human nature 326
Jerusalem, the destruction of, a proof of the divine origin of Christianity — 447
Journal, the farmer's daily, from Mich. 1805, to Mich. 1806 682
Ireland, Observations on the climate of — 172
———, W. H. Confessions of 93
Islandic poetry, part i. 198

CONTENTS.

K.

PAGE

Keen's, Capt. R. caſe with Mr. R. Seppings — 211
Keith, T. on the uſe of the Globes — — 646
Kelly's, Iſabella, the ſecret, a novel — — 442
Kenney's, James, Too many cooks, a muſical farce 320
Kingdon's, R tranſlation of Leſs on the New Teſtament 279

L.

Lambe, Dr. W. on conſtitutional diſeaſes — 311
Lane, Thomas, Guide through Lincoln's Inn — 578
Lathom's, F. impenetrable Secret, a novel — 671
Layard's, Dr. Dean of Briſtol, Sermons — 663
Le Grice's, C. V. Sermon at Chriſt-Church before the Lord Mayor, &c. 1805 680
Lempriere's, Dr. J. claſſical dictionary — 559
Letter, a, to a country clergyman occaſioned by his addreſs to Lord Teignmouth 86
Lewis, C. L. memoirs of 684
Lichtenſtein on the ancient writing of the Aſſyrio-Perſians 287
Light reading at leiſure hours 216
Literature, charms of 217
Logan's, Rev. J. poems, &c. 354
Londinum redivivum, vol. ii. and iii. — — 367
Love and Satire — 335
Lucas's, W. Duelliſts, a novel 441

M.

PAGE

Macklin, Charles, memoirs of 177
Mackonochies, Alex. proſpectus 452
Macleod's reflections on the proceedings of the houſe of Commons, April 8 and 10, 1805 — — 210
Madan's, S. Faſt Sermon at Birmingham — 207
Malcolm's, J. P. Londinum redivivum, vol. ii. and iii. 367
Mancheſter, proceedings of the board of health in 323
Mant's, Dr. Richard, viſitation of the ſick — 447
Maratta empire, notes relative to the — — 453
Martin's, Dr. S. Sermons 141
Matthias's four Italian publications — — 298
Maxey's, S. tranſlation of Ruth, a ſacred eclogue — 200
Melviad, the, a poem 665
Memoirs, naval and military 606
——— of a picture 684
Méres, l'ami des, par l'Abbe Carron le jeune — 215
Merriman, S. on Vaccine Inoculation — 675
Meteorological Journal for 1804 87
Microſcope, the wonders of the 577
Montagu's, Baſil, ſelections from the works of Taylor, Hooker, Hall, and Lord Bacon — — 89
More's, Mrs. H. hints for a young Princeſs — 244
Morland, the late George, authentic memoirs of 654

PAGE

Morton's, T. School of reform, a comedy — 440
Munkhouſe's, Dr. R. occaſional diſcourſes — 648
Muſique, principes elementaires de, concluded — 361
Mythology, elements of 580

N.

Navy, royal, facts reſpecting the — — 211
Negro ſlavery, horrors of the 451
Nelſon's tomb, a poem 669
Newbery's, J. Geography made eaſy — — 93
Niſbet's, Dr. W. general dictionary of Chemiſtry 87

O.

Obſolete Ideas — 576
Onſlow, Dean, Viſitation Sermon — — 679
Organic remains of a former world, vol. i. — 1
Orkney Iſlands, hiſtory of the 514
Outlaw, the Venetian, a drama 77
Oxford's, biſhop of, charge 1805 — — 204

P.

Painters, dictionary of 635
Paris, modern, a poem 561
Parkinſon's, James, organic remains of a former world, vol. i. — — 1
———, Richard, tour in America — 86
Partridge's, Samuel, ſermons from French writers 81
———, ſermon before the Boſton Volunteers 445

PAGE

Patriotic fund, report of the committee for managing the, parts i. and ii. — 89
Patterſon, Dr. W. on the climate of Ireland 172
Peacock, F. on dancing 216
Pearſon's, E. exhortation to the duty of catechiſing 681
Percy, biſhop, Ode to 76
Philoſophical Tranſactions for 1804. part ii. — 112
———— for 1805. part i. — 495
Phyſic, philoſophy of 77
Pitt, Mr. on the late conduct of 329
——, poetical epiſtle to 567
Plain truths, or the Preſbyter's reply — — 535
———, concluded 597
Plumptre's, James, two ſermons on cow pox — 209
Poems, &c. ſpoken at Reading ſchool — — 409
——, by Robertus 564
——, to Theſpia — 565
Poetica Italiana, l'Arte, da B. Menzini — 298
Poor-laws, obſervations on the 483
Pott's, Archdeacon, charge, June 10, 1805 — 570
Poulter's, Edmund, faſt ſermon 328
Power, the papal, riſe and eſtabliſhment of — 57
Princeſs, a young, hints for 244
Propoſal of a bible ſociety 95
Proſſer's, Dr. H. conſecration ſermon — — 80
Pulmonary Conſumption, caſes of — — 622

R.

Rainsford's, Marcus, hiſtory of St. Domingo — 405

CONTENTS.

PAGE

Ralegh, Sir Walter, life of 165
Recreations, mental 576
Reece's, Dr. Richard, domeſtic medical guide — 444
Rees's, Dr. A. new Cyclopædia, vol. i. — — 225
Reeves's, J. propoſal of a bible ſociety — — 95
Reflections upon the Chapters of the New Teſtament 81
Return, the ſoldier's, a comic opera — — 320
Review, Antijacobin, trial for a libel in the — 332
Reynell's, W. H. parochial diſcourſes — — 573
Rhymes on Art — 263
Rivolutione Franceſe, la, da V. Monti — 298
Robinſon's, Robert, ſermons on particular occaſions 40
Rogers, W. R. on cow-pox 324
Roſciad, the young, a poem by P. Pangloſs — 667
Roſe's, W. S. tranſlation of Amadis de Gaul — 47
——, Hon. G. obſervations on the Poor-laws 483
Ruſſia, remarks on the probable conduct of — 450
Rymer, James, on peſtilential diſeaſes — — 322

S.

Sabbath, the, a poem 73
——, the rural, a poem 74
Schomberg's, Capt. J. naval chronology — 510
Schoolbred, J. on vaccine inoculation — 445
Scott's, Walter, Lay of the laſt Minſtrel — 154
Scottiſh Scenery — 195
Selections from the Works of Taylor, Hooker, Hall, and Lord Bacon — 89
Seppings's, Mr. R. caſe with Capt. R. Keen — 211
Sequel, a, to the memoirs prefixed to the works of Rev. G. Bingham — 90
Sermons from French writers 81
Serres's, Mrs. J. T. poems 316
——, St. Julian 322
Shee's, Martin, Rhymes on Art 263
Skinner's, J. faſt ſermon at Forfar — — 52
Skrimſhire's, Dr. F. Eſſays on Natural Hiſtory — 84
Sluiter's, J. O. Lectiones Andocideæ — 413
Smith, Jeremiah, vindication of defenſive war, a ſermon 327
Soldier, the honeſt, a comedy 440
Solvyms's, B. coſtume of Hindoſtan — — 690
Sonnets and other poems, &c. 668
Stewart's, Profeſſor D. ſhort ſtatement of facts — 33
Stower, C. on typographical marks — — 335
Stuart's, Hon. Brigad. Gen. on the improvement of the military force — 83
Student's Guide through Lincoln's Inn — 578
Sunday Schools, plan of regulating — — 452
Symonds's, J. ſermon on the military and moral character of a ſoldier — 78

T.

Teleſcope, the ſpiritual 79
——, the wonders of the 334

Terræ

CONTENTS.

PAGE

Terræ filius, ſhort characters of earths by — 212
Teſtament, New, reflections upon the chapters of the 81
Time, ode to — 202
Tobin's, J. Honeymoon, a comedy — — ib.
Tranſactions of the Royal Iriſh Academy, vol. ix. concluded 67
Tranſlation of Dante's Inferno 18
——— of Amadis de Gaul 47
——— of the Venetian Outlaw — — 77
——— of ſelect iſlandic poetry, part i. — 198
——— of Ruth, a ſacred eclogue — — 200
——— of Leſs on the New Teſtament — 279
——— of V. Monti's penance of Hugo — 435
——— of the Song of Songs 489
——— of the Count de Valmont — 672
Travels in Europe, Aſia minor, and Arabia — 105
Trefalgar, the battle of, a poem 668
Trimmer's, Mrs. help to the unlearned — 388
Turnbull's, J. voyage round the world in 1800, 1, 2, 3, and 4 215
Turner's Sharon, hiſtory of the Anglo Saxons, vol. i. ii. iii. 179
———, vol. iv. 379
Twiſs's, Richard, miſcellanies 557

U. and V.

Vaccine inoculation, evidence reſpecting — 673

PAGE

Vaccine inoculation, obſervations on — 675
———, anſwers to all the objections againſt 676
Valmont, the count de, a novel 672
Udney, Robert, two letters to 94
Venus, the planet, map, illuſtrating the changes of 451
Voyage round the world 215

W.

Wakefield, Gilbert, memoirs of the life of — 627
War in diſguiſe — 614
Ward's, R. ſermon on the example of Chriſt — 680
Warner's, Richard, faſt ſermon at Bath — — 205
———, letter to 687
———, remonſtrance, addreſſed to — — ib.
Werneria, or ſhort characters of Earths — — 212
Whitaker's, Dr. T. D. hiſtory of Craven — 585
White's, Thomas, ſermon at Bow Church, April 25, 1805 449
Who wants a guinea? a comedy — — 321
Wilſon's, Rev. W. philoſophy of phyſic — 77
———, Rev. J. improvement of Fiſher's Grammar 217
Woodfall's, W. edition of Burn's Juſtice — 330
Worceſter's, Dean of, viſitation ſermon at Reading, 1805 679
Wrangham's, Rev. F. poem on the reſtoration of learning in the Eaſt — 319